# The Jewish Chronicle

AND

# The Hebrew Observer.

בטח בה׳ ועשה טוב—"Trust to God and Do what is Right."—*Psalms.*

**TERMS OF SUBSCRIPTION:—PRE-PAID—Quarterly—Stamped, 4s.; Unstamped, 3s.; Impressed Stamp 4s. 6d.**
[REGISTERED FOR TRANSMISSION ABROAD.

No 646 FRIDAY, MAY 3, 1867.—NISAN 28, 5627. PRICE.—IMPRESSED STAMP 4½d.; UNSTAMPED 3d.

## Births.

On the 26th ult., at 64, Kensington-gardens square, the wife of Leopold Schloss, Esq., of a daughter.

## Marriages.

On the 1st May, at 27, Bedford-street North, Abercromby square, Liverpool, by the Rev. Mr. Prag, Leopold Farmci, Esq., of Kingston, Jamaica, to Edith Rose, fourth daughter of Mr. John R. Isaac.—No cards.

## Deaths.

On the 23rd ult, at the residence of his brother, 27, Park-crescent, Portland-place, Maurice B. Worms, Esq., late of the Island of Ceylon, aged 62.

On the 30th ult., at 96, King's road, Brighton, Isabella Defries, of 10, Fitzroy street, Fitzroy-square, London, relict of the late Nathan Defries, deeply lamented.

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MRS. ROBERT LUBLINSKI returns THANKS to her Relatives and Friends for kind enquiries and visits of condolence during the week of mourning for her late Father.—185, City-road, April, 1867.

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MR. and MRS. A ALEXANDER return THANKS to their numerous relatives and friends for their visits of condolence and letters of enquiries during their recent week of mourning. 7, Trinity-square, Tower-hill

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MR. L COHEN returns THANKS to his numerous friends for their visits of condolence during his week of mourning for his late father (ע"ה).—Synagogue Chambers, Chichester-place, Harrow road, W.

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חברת מרביצי תורה:

### JEWISH ASSOCIATION FOR THE DIFFUSION OF RELIGIOUS KNOWLEDGE.

ON SATURDAY, May 4th, 5627, MR B. SPIERS will DELIVER a LECTURE at Union Hall, Parliament-court, Artillery street, Bishopsgate, at Half past One precisely. Afternoon service at 1 o'clock. Seats for ladies in the gallery.

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### CENTRAL BRANCH SYNAGOGUE.

THE Treasurers regret the omission in their first list of the name of Hyam Jonas, Esq., £25.

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### WEST METROPOLITAN JEWISH SCHOOL.

26, RED LION SQUARE.

THE DINNER in aid of the Funds of this Institution will take place at WILLIS'S ROOMS, on WEDNESDAY, JUNE 12th, 1867.

JULIAN GOLDSMID, Esq., M.P., President of the Institution, in the Chair.

The list of Stewards will be shortly announced.

M. ABRAHAMS, Hon Sec.

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### JEWS' ORPHAN ASYLUM.

TENTER GROUND, GOODMAN'S FIELDS.

THE House Committee of this Institution hereby give notice that they are willing to receive Tenders, on or before the 8th day of May, for the supply of BREAD and FLOUR, MEAT, POTATOES and MILK, for the Six months ensuing, from the 12th day of May, 1867.

Particulars and Forms of Tenders may be obtained at the Asylum, or of the Secretary, 22, Great Prescott-street.

By order, J. SALOMONS, Sec.

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### JUNIOR PHILANTHROPIC SOCIETY,

For apprenticing Jewish Boys and Girls

A GENERAL MEETING of this Society will be held on SUNDAY, the 12th May, at noon precisely, at the Committee Room, 60, Greek-street, Soho-square, for the Election of Honorary Officers, and such other business as may occur.

By order,
ALBERT ENGEL, Hon. Secretary, pro tem.

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### BRISTOL HEBREW CONGREGATION.

WANTED, a gentleman to fill the office of חזן and בעל קורא.—Address Moses Blankensee, Esq., resident, 24, Pritchard-street, St. Paul's, Bristol. Salary £140 per annum.

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### UNDER DISTINGUISHED PATRONAGE.

MISS CECILE FERNANDES, pupil of Mrs. Anderson, has the honour to announce her GRAND EVENING CONCERT at ST. GEORGE'S HALL, Langham place, on Monday, May 27th, assisted by most eminent artistes. Further particulars will be duly announced.

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UNIVERSITY COLLEGE LONDON SCHOOL.—Under the government of the Council of the College

Head Master—THOMAS HEWITT KEY, M.A., F.R.S.

Vice-Master—E. R. HORTON, M.A., Fellow of St. Peter's College, Cambridge.

HENRY MALDEN, M.A., Professor of Greek in the College, has charge of the highest Greek class.

The SCHOOL will RE OPEN on Tuesday, April 30, for new pupils, at 9.30 a.m. All the boys must appear in their places on Wednesday, May 1, at 9.30. The hours of attendance at the school are from 9.30 to 3.45. Of this time one hour is allowed for recreation and dinner. The playground is spacious, and contains a gymnasium and fives courts. The school session is divided into three terms. Fee £7 per term, payable in advance. Gymnastics and fencing extra.

JUNIOR DEPARTMENT.

Classes for Young Beginners.—These classes are for pupils between the ages of seven and nine, who are kept separate from the boys of the upper school. They have the use of the playground, but the hours of lessons and recreation are so arranged as to differ from those of the older boys. Fee for each term £6 3s. 6d., payable in advance.

The hours of attendance are from 9.30 to 3.30., of which time two hours altogether are allowed for recreation and dinner.

Discipline is maintained without corporal punishment. A monthly report of the progress and conduct of each pupil is sent to his parent or guardian.

The school is very near the Gower-street Station of the Metropolitan Railway, and within a few minutes' walk of several other railways.

Prospectuses and further particulars may be obtained at the office of the College.

CHAS. C. ATKINSON, Secretary to the Council.

April 18, 1867.

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### METROPOLITAN FREE HOSPITAL,

DEVONSHIRE-SQUARE, CITY, N.E.

THE Committee beg to call special attention to the provision made for JEWISH PATIENTS.

The aid of the benevolent is most earnestly solicited to enable the Committee to maintain the efficiency of this Hospital. No letters of recommendation are needed. Hundreds of poor persons during the late epidemic were relieved promptly, and much misery has been hereby prevented.

BANKERS—Messrs. Barnett, Hoares, & Co., 62, Lombard-street

JNO. GURNEY FRY, Chairman.
GEORGE CROXTON, Secretary.

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### WESTMINSTER JEWS' FREE SCHOOL.

GREEK STREET, SOHO SQUARE.

SPECIAL NOTICE.

THE Governors of this Institution respectfully announce that, in consequence of the bereavement sustained by their President, Mr. Alderman Salomons, M.P., the usual Anniversary Dinner will not take place.

The Governors hope it is unnecessary to refer to the benefit the School has conferred, for many years past, upon the humbler classes at this end of the Metropolis; they desire, however, to call the attention of the Subscribers and Donors to the fact, that should the flow of benevolence cease, in consequence of there being no Festival this year, many of the advantages which the Institution now affords must necessarily be curtailed. They therefore APPEAL to the well known benevolence of the public to assist in maintaining the School in its present state of efficiency, and to testify by their contributions their approval of the course the Managers have deemed it expedient to adopt on the present occasion.

Donations and Subscriptions are earnestly solicited, and will be thankfully received by the Honorary Officers and members of the Committee:

SALOMONS, MR. ALDERMAN, M.P., President, 23, Great Cumberland-place, Hyde-park.
KEELING, HENRY L., Esq., Vice-President, Monument-yard, City, E.C.
MOSELY, EPHRAIM, Esq., Treasurer, 9, Grosvenor street, Grosvenor square.
LEVY, Rev. M. B., Hon. Sec., Synagogue Chambers, St. Alban's place, S.W.
Abraham, Solomon, Esq., 1, Tavistock-place, Tavistock-square.
Abrahams, Samuel B., Esq., 27, Bloomsbury-square.
Collins, H. H., Esq., 5, Queen-street, Cheapside.
Davis, Frederick, Esq., 14, Wimpole-street, Cavendish-square.
Durlacher, H., Esq., Harley-street, Cavendish-square.
Goldsmid, Aaron, Esq., 14, Keppel-street, Russell-square.
Green, Rev. A. L., Upper Gower-street, Bedford-square.
Hart, Ernest, Esq., 49, Wimpole street, Cavendish-square.
Jacobs, Lewis, Esq., 146, Strand.
Jessel, Henry, Esq., Paper Buildings, Temple.
Joseph, Louis, Esq., 3, Washington-crescent, Maida-hill.
Meyers, Barnett, Esq., 9, Chester terrace, Regent's-park.
Mosely, B. E., Esq., 9, Grosvenor street, Grosvenor square.
Phillips, Lawrence, Esq., 5, Fitzroy-street, Fitzroy square.
Phillips, Lawrence D., Esq., ditto.
Phillips, Frederick S. D., Esq., Warwick court, Gray's Inn.
Rothschild, L. M., Esq., 10, Argyll street, Regent-street.
Solomon, J. J., Esq., 28 King street, Cheapside.
Woolf, David, Esq., 21, Gresham-street, City

M. B. LEVY, Hon. Sec.
LEWIS LAZARUS, Secretary.

Synagogue Chambers, St. Alban's place, S.W.
May 1st, 5627—1867.

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### JEWS' HOSPITAL, LOWER NORWOOD.

### "DEBT LIQUIDATION FUND."

THE JEWS' HOSPITAL is at the present time in debt to its Bankers £5,7 0. A Committee has been formed for the purpose of obtaining subscriptions to liquidate that debt without interfering with the ordinary income of the Charity. Steps have recently been taken to keep the expenditure of the Hospital strictly within its resources, and the Committee are confident that with the exercise of due economy the efficiency of the Institution can be fully maintained with the present ordinary income augmented by the proceeds of the annual dinner.

The Committee therefore earnestly appeal to the Public to extricate the Institution from its present indebtedness, and to enable it to discharge its liabilities without entrenching further upon its invested funds, which are already too slender for the requirements of so great an Institution.

A Gentleman has promised a donation of £300 to the "Debt Liquidation Fund" provided that nine others subscribe similar amounts by the 1st January, 1868.

Donations will be thankfully received by—
Mr. Moses Levy, Treasurer, 20, Hyde-park square.
Mr. David Joseph, Treasurer 36, Fore-street, Cripplegate.
By the Hon. Secs., Mr. Alfred H. Moses, 61, Cannon street, E.C;
Mr. Isaac Levitt, 27, Milk-street, Cheapside; and by,

S. SOLOMON, Secretary.

37, Duke-street, Aldgate, E.C.

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### JEWS' INFANT SCHOOL.

ESTABLISHED 5601—1841.

SPECIAL APPEAL—OPENING OF BRANCH SCHOOL.

THE Committee of the above Institution have, for many years, much to their regret, been prevented by want of space in their present School from extending the benefits of Infant training as much as they could wish, 400 to 500 Children being the greatest number which can be accommodated in the building in Commercial Street, Spitalfields; they have, therefore, been obliged to refuse admission to a considerable number. This being the case, they have directed their anxious attention towards the establishment of a Branch School in another locality.

The Committee are happy to announce that they have at length succeeded in obtaining Freehold Premises in Leman Street, Goodman's Fields, consisting of a spacious Dwelling House, and a large plot of ground in the rear. The house has been put into tenantable repair, and it is hoped will produce a fair rental; the space behind facing Tenter Street, will be occupied by the Branch School and play-ground, capable of accommodating over 200 Children. The Committee were enabled (by the kindness and generosity of Henry Moses, Esq.,) to purchase this valuable site under peculiarly favorable conditions; they have also endeavoured to carry out all their operations as regards building, &c., in the most economical way; yet, notwithstanding such endeavours, the total sum required will not be less than £3000 to £3500, an amount which will nearly absorb the whole of the Funded Property of the Institution, thus depriving it of the interest which has hitherto formed a large portion of its income; moreover, in addition to these first expenses, there will naturally be required an annual charge for increased teaching power in the New School, as well as other items of expenditure.

It is some years since any Special Appeal has been made on behalf of the Jews' Infant School, and it is confidently hoped that the present efforts to aid an Institution which confers so vast an amount of good on a large number of the poorer classes will be liberally responded to. It is sufficient, in conclusion, to call attention to the fact, that since the opening of the School Six Thousand Six Hundred Children have been admitted, and that at the present time the applications for entrance exceed Three Hundred.

As a second list of donations will be shortly published, it is earnestly requested that parties intending to contribute will be good enough to announce the amount to either of the following gentlemen:—NATHANIEL MONTEFIORE, Esq., President, 36, Hyde Park Gardens; F. D. Mocatta, Esq., Treasurer, 35, Gloucester-place, Portman-square, W.; and to Walter Josephs, Esq., Hon. Secretary, 29, St. Stephen's-road, Westbourne-park, W.

WALTER JOSEPHS, Hon Sec.

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NORTHWICK COLLEGE, 16, NORTHWICK TERRACE, MAIDA HILL.

(For Boarders and Day Scholars.)

PRINCIPAL – REV. A. P. MENDES.

PROFESSORS.

Hebrew and Religion—The Principal.
Mathematics.—G. W. Gilmore, Esq., M R.C.P., (late Principal of Bayswater College).
Classics.—C. J. Craig, Esq., B.A.
German.—A. Schmidt, Esq., Ph.D.
French.—Mons. Turpin de Chaulnes.
Italian. Professor Guerini.
Drawing.—M. de Chaulnes.
Gymnastics. Professor Wilcox.
Military Gymnasium, St. John's Wood.

The COLLEGE will RE-OPEN for the Summer Session on TUESDAY, 14th May next. Prospectuses may be obtained on application to the Principal, at the College, 16, Northwick-terrace, Maida Hill, N.W.

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### EDUCATIONAL ESTABLISHMENT FOR YOUNG GENTLEMEN.

45 AND 48, BUCKINGHAM PLACE, BRIGHTON.

UNDER the Direction of DR. L. LOEWE, M.R.A.S., Examiner for Oriental languages to the Royal College of Preceptors.

The SUMMER-SEMESTER will commence on TUESDAY, the 7th of MAY; and for NEW PUPILS, on SUNDAY, the 5th of MAY.

PROSPECTUSES and further particulars may be obtained by applying to DR. LOEWE, at the above address.

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### BRIGHTON.

REMINGTON HOUSE, 1, POWIS-SQUARE, BRIGHTON.

YOUNG LADIES EDUCATIONAL ESTABLISHMENT.

TERMS INCLUSIVE.

French and German Resident Governesses, professors for the various branches of study.

THE MISSES COHEN are now residing permanently at Brighton, so that the pupils entrusted to their care may have the advantages of a sea-side residence. Applications and letters for terms, &c., to be addressed as above.

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LAUREL HOUSE COLLEGIATE BOARDING and DAY SCHOOL for YOUNG LADIES, Conducted by Mesdames HARTOG and LEO, assisted by a German Governess and efficient Masters.—Any of the classes may be joined separately.

15, Belsize-square, Hampstead, N.W.

The Vacation will Terminate on WEDNESDAY, May 8th.

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### LADIES' BOARDING SCHOOL.

MRS. ESSINGER and the MISSES SOLOMON receive a select number of Young Ladies to Educate on the plan of private home tuition. Terms—Forty guineas per annum, Hebrew and French inclusive. German, Italian, Drawing, Music, Singing, Dancing and Calisthenics, on the usual terms. Resident French Governess.—Shrubbery Villas, Lower Edmonton.

The Vacation will Terminate on the 12th inst.

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### TEMPLE COTTAGE ACADEMY, RAMSGATE.

Conducted by REV. EMANUEL MYERS.

THE ordinary course of education at this Establishment comprises Hebrew (with Religious Instruction), English (in all its branches), French, German, and Latin, and is especially calculated to qualify youths for all the requirements of a commercial life.

Situation, one of the most healthful in England.

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### MAY HOUSE, GRAVESEND.

MRS BARCZINSKY begs to acquaint her friends that her pupils will leave for the Holidays on TUESDAY, 16th inst. Early notice will be given of the time of re-assembling. Prospectuses may be had on application.

April 10th, 1867.

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### MILTON HOUSE SCHOOL, GRAVESEND.

THE EASTER VACATION will commence on TUESDAY, 16th inst. Parents will be advised by letter of the time the school re-opens. Every information about pupils may be obtained on addressing Messrs. Barczinsky, as above.

April 10th, 1867.

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5, Lanark-villas, Maida Hill.

MISS BENRIMO begs to inform her friends that her VACATION will TERMINATE on the 6th May next.

Prospectuses may be obtained on application at the above address.

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### SUPERIOR PLAIN AND FANCY NEEDLEWORK,

AT MR FLESS'S ACADEMY, 37, Mansell Street, E.—A Class is being formed for Young Ladies to receive instruction in the above-named branches. This class is quite distinct from the other studies of the Establishment.—Further particulars can be obtained at the above address.

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### BRUSSELS—14, RUE SCHAVYE.

### JEWISH BOARDING SCHOOL FOR YOUNG LADIES.

MADAME GODCHAUX and Daughters receive a limited number of Young Ladies. The course of education comprises the study of English, Hebrew, and the foreign languages. Masters of first rate ability only are engaged.

Prospectuses and any further information may be obtained at above address, or at Mrs. M. Gabriel, 56, Harley-street, Cavendish-square, London.

Reference—Chief Rabbi of Belgium.

Miss Godchaux intends leaving London for Brussels on Sunday, the 12th May.

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EDUCATIONAL ESTABLISHMENT FOR YOUNG GENTLEMEN, at PFUNGSTADT, near Darmstadt, one hour by rail from Frankfort-on-the Maine. The Chief Rabbi, Rev. Dr. Adler, and Mr. Mombach, 44, Finsbury square, (who is personally acquainted with the Establishment, and will be happy to forward prospectus) have kindly allowed references to them. Terms, £30 per annum. Communications to be addressed to 44, Finsbury-square.

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### EDUCATIONAL ESTABLISHMENT FOR YOUNG LADIES AT BRUSSELS.

Conducted by MISS H. BLOEMENDAL,

No. 6, RUE DEFACQZ, QUARTIER LOUISE, near the Avenue, bois de la Cambre.

THIS Establishment will offer every advantage that Parents can expect in a superior educational institute. The instruction given by efficient and well qualified teachers, comprises all those branches forming part of a superior education; most particular attention is paid to the study of the French, English, and German languages. The religious instruction is given under the superintendence of the Rev. Chief Rabbi. All the arrangements of the establishment contribute to insure the physical well-being of the pupils.

The duties will begin on the 15th of May.

References kindly permitted to, Rev. Dr. Astruc, Chief Rabbi of Belgium; — Lassen, Esq., President of the Consistoire Israelite; T. Wiener, Esq., Brussels; Rev. Dr. Wolfsohn, Aix la Chapelle; Dr. Feilchenfeld, Dusseldorf.

## A TREATISE ON HARNESS, &c.*

On the merits of this treatise we candidly confess we do not feel competent to pronounce an opinion, as we lack all practical knowledge of the noble art of horsemanship or driving. But we are always gratified when we see a coreligionist intellectually grasping the details of the business in which he is engaged, and by a scientific acquaintance with the materials which he has to handle and the object sought to attain by their combination, raises himself above the mere tradesman view, whose *exclusive* aim it is to buy in the cheapest and sell in the dearest market possible. We conceive a still more favourable opinion of the like productions when they, as that under notice, show that the thoughtful writer has not only an eye to what is useful to the public in general, but does not lose sight of the humanitarian side of the question. Of the former Mr. Davis has given a proof in the hint thrown out by him in reference to the use to be made of bells on the harness. He remarks:

> Of late years a fashion has been copied from abroad of using bells on the harness. They have a very pretty effect when the bells are properly arranged to form an harmonious chime. I have mounted for various noblemen bells on their harness to detach, so as to be able to use them at night when dark, to avoid accidents, and dispense with them during the day. It has often struck me that if every London driver were bound to wear, say one bell, on his harness only, on very foggy and dark nights, many sad accidents might be avoided.

Of the latter we see evidence in his recommendation of further observation on the way in which the gear of draught animals act, especially in reference to the collar, so as to distress that faithful drudge of man—the horse—as little as possible. "Humanely speaking," he says—

> It is simply distressing to see an animal through neglect suffering pain, and I cannot but think, unversed as I am in veterinary science, that, like man, the horse when free from pain would perform its functions better in every way.

The weakest part of the treatise is the historical portion. Yet it would not be uninteresting to become acquainted with the harness of the ancient Egyptians and Assyrians; and an intelligent saddler, practically acquainted with all the details, could have little difficulty, we should imagine, to recognise all the parts of the horse's gear from the excellent representations of chariots and riders preserved in the British Museum and the Crystal Palace.

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* A Treatise on Harness, Saddles, and Bridles: Their History and Manufacture; from the earliest times down to the present period. By A. Davis. London: Horace Cox, 346, Strand, W.C. 1867.

## LONDON PAUPERISM AMONGST JEWS AND CHRISTIANS.

We were just going, in fulfilment of our promise, to write a second notice of Dr. Stallard's excellent work when our attention was drawn to a review on this work in the "Athenæum." This review is clearly written by a Christian and for a Christian public. Believing that an appreciation of the volume from such a quarter, free as it must necessarily be from all bias that might be ascribed to a notice coming from a Jewish pen, would be more acceptable to many of our readers than a review of our own, we reproduce the remarks of our cotemporary. It will be seen that although the reviewer of the "Athenæum" does not form so high an estimate of the value of the counsel given by Dr. Stallard as we do, yet is as ready as we were to do justice to the beneficial work in which the Jewish Board of Guardians is engaged.

We have to make two observations before we proceed to the reproduction of the review from the "Athenæum." The first refers to the writer's semi-doubt whether Dr. Stallard is a Jew. We can positively assure him that the doctor is not a member of the Jewish community, nor is he, to the best of our belief, of Jewish extraction. Our second is a correction of the reviewers's statement that the late Dr. M'Caul endeavoured to serve the Jews of London. The doctor endeavoured to serve the Conversion Society, in whose pay he was until a few years before his death. His motive for serving Jews or ever coming near them was not benevolence, but the obligation undertaken by him for a certain salary to endeavour to convert the Jews. He made a contract with his employers, the Conversion Society, and what he did for the Jews of London was a means towards the attainment of his object. Now for the review:—

Whether Dr. Stallard is a Jew or a Christian he does not explain; nor do we think it necessary to inquire. He has written a very honest book, according to his lights. Having for some time been "Physician to the Great Northern Hospital and to the St. George's and St. James's Dispensary," in Westminster, he writes as one who is "intimately acquainted with the poor of London," and what he seeks to explain is the difference in the treatment of the poor of the metropolitan districts by the Christians and by the Jews.

One half of this volume is devoted to an exposition of the admirable manner in which the wealthier classes amongst the London Jews provide for the poor of their own denomination. In the other half, the author exhibits defects in the working of the existing Poor Law amongst the Christian communities of London. He infers that, as a nation, we ought generally to adopt the principle of out-door relief which prevails amongst the Jews, and he avers that nothing less will enable us to meet the exigencies which, at the present time, prevail amongst our poor.

Whilst agreeing generally in Dr. Stallard's arguments, we do not altogether follow him up to his conclusions. The Jews in the metropolis are a small and a peculiar people. In consequence of their religious prejudices, they are a people very difficult to treat. The late Dr. M'Caul, who devoted himself through many years of his life to an endeavour to serve the Jews of London, was accustomed to testify to the extreme difficulty of dealing with them, and to their reluctance to receive any relief, even in the direst poverty, except from their own people. In more recent years, there can be no doubt that the wants of the Jewish communities have been bountifully met from amongst the wealthier members of their own creed. Perhaps no people in this country, at the present time, assist their own poor more nobly than the Jews. But, as between Jews and Christians, in which point of view Dr. Stallard treats the question, the administration of relief is scarcely analogous. The Jews have to do with a comparatively small portion of the community—with the poor, exclusively, of their own people, who, to a great extent, can only accept assistance at their own hands. It is possible for them to inquire minutely into the conditions, accidents, and circumstances of such a body of poor. From Dr. Stallard's account, it appears that they do so. There seem to be no poor Jews to whom assistance is not extended; none dependent on national charity; no infirm persons without relief, and no children for whose education means are not provided within the pale of their own body.

Dr. Stallard details how this work is done, and by whom it is done. He confirms the impression, which many amongst us had before, that the great Jewish families of London provide munificently for the wants of all who have any claim upon them on account of their religious feelings. Dr. Stallard says that the rich Jews absolutely vie with each other in the amount they dispense amongst their poor. They boast not of the extent to which they have suppressed pauperism, but of the extent to which they have relieved it. From some acquaintance with the members of the Jewish community and some knowledge of the working of their charities and synagogues, we can indorse very much that is advanced on this head.

But all this does not prove Dr. Stallard's point. The Jews have no Poor Law; and the writer seeks to show that their system of out-door assistance is preferable to any other system. In dealing, however, with this question, we have to consider the relative extent of the communities. The Jewish poor are a limited and, it is to be hoped, not a largely increasing body. Our poor, on the other hand, are an excessively large and, unhappily, a great increasing proportion of our population. The important question, which Dr. Stallard does not touch, is, why this should be so? With our increasing wealth, our enterprise, our rich and extending colonial possessions, our abundant charities, and all the advantages—monetary, commercial, naval, agricultural, manufacturing, and mineral—with which Providence appears to have endowed this kingdom of England beyond every other country of the globe, why have we this excess of pauperism and poverty? It is, undoubtedly, a reflection upon us as a nation,—a fearful reflection on us, when we come to consider how little all we do results in the removal of his terrible stigma.

That our Poor Law has broken down, especially in the metropolis, must, we fear, be admitted. But the question is not how to set it up again, but how to *do* without it. Dr. Stallard argues from the point of view that we should deal with our poor as the Jews do with theirs, by a free administration of out-door assistance. And he arrives at the ultimate conclusion, than an equalization of poor-rates throughout the London parishes would be the grand panacea for the evils which affect the poor. We confess to a desire that this question should be probed far more deeply. To prevent pauperism and to remove the causes of destitution should be our object. Dr. Stallard would only provide more largely for its relief.

The most interesting portion of this work is, undoubtedly, that in which Dr. Stallard speaks of the habits of the people with whom he seems to be best acquainted. The settlement of the Jews in England was not formally recognized until the Commonwealth, when Oliver Cromwell issued an edict of toleration in their favour at the solicitation of Manasseh Ben Israel, chief Rabbi of Amsterdam. "It was only after the Restoration, however, that they began to arrive in any considerable numbers, when the extravagance of Charles the Second's court is said to have been largely carried on by the money they supplied." Down to a very recent period popular prejudice has run against the Jews. They were regarded as usurers, misers, and extortioners, who were ready to engage in any disreputable trade for the sake of gain. Our own commercial laws probably promoted this feeling, So long as our trade was a monopoly in the hands of individuals and classes, so long those who were the depositaries of money were compelled to deal, as between our own and other nations, in a manner which appeared extortionate and usurious.

Dr. Stallard, however, admits that,—"Great as were the civil disabilities of the Jews in England and the popular contempt evinced towards them, both were greater under Continental governments. A Jew was better off in England than elsewhere; and throughout the whole of the eighteenth century, there was a gradual increase in the number of Jews, particularly in London, Bristol, and a few other large towns. During the wars with France, and the attempts of Napoleon to exclude English merchandise from the European markets, great opportunities were afforded to the Jews of carrying on an extensive contraband traffic alike profitable to themselves and the English manufacturers; and throughout the early part of the present century there was an extensive immigration of Jewish merchants and their dependents from Holland and the Rhine. This immigration has largely increased within the last fifteen years, so much so that it is probable that the number of Jews in London has nearly doubled. The influx has been encouraged by the entire removal of civil disabilities; but it is chiefly due to their dislike of military service and the conscription which is enforced by Prussia, Austria, Poland and France, and by the extreme destitution of the Jewish poor in Holland, pauperism being even more hereditary there than it is here. The Jews are never engaged in agricultural pursuits; and in Holland there is but one occupation in which they can be regularly employed, namely, the cutting and polishing of diamonds, and this is so precarious that the greatest distress frequently ensues. The immigration is also fostered by the action of Jewish continental synagogues; for whilst the authorities abroad will not permit an English Jew to reside even in the free towns unless he can prove that he has means of support, the Jews know that there is no such restriction here, and they find it easier and cheaper to pay the passage of their poor to England than to relieve them at home."

These Jewish immigrants generally come over here in a wretched state. They have no knowledge of our language, and are generally without a trade; they find great difficulty in getting work; they cannot work in comfort with other labourers. "If a Jew gets admission to the docks he is so jeered at and chaffed that he is obliged to give it up; for he is not rough enough to retaliate." "But the grand difficulty in the way of the Jewish poor is, the restraint of the Mosaic ritual. It is almost impossible for a Jew to be bound apprentice to a master who is not of the same persuasion; being interdicted from partaking of his food, from working part of every Friday and the whole of every Saturday throughout the year, besides the festivals and periods of mourning when no Jew can work." The Jews, therefore, obtain their living amongst us by trade and barter. Their chief industrial occupations are tailoring, cigar making, fish and fruit selling, and glaziery; and for the women, shirt making, umbrella and parasol making, cap making, and slipper making.

The Jews are represented as extremely sober, and we believe that, until recently, debauchery of any other sort was very little known amongst them. Dr. Stallard affirms that the houses of the Jewish poor are, on the whole, more cleanly, more tidy, and more comfortable than amongst the English; but as to this we have some doubts. He affirms that "their children are always better clothed and more cleanly." As to their comparative cleanliness we have doubts also; but we agree with him that "their love of family is beyond all praise, that desertion is comparatively rare, and brutal violence to their women and children utterly unknown amongst them."

Under the personal direction and supervision of the richer class of Jews in London, there is no doubt that the poorer class amongst them have exhibited of late years great social improvement. They are no longer the idle, cheating, and vicious class which they were represented to be at an earlier period of the present century, when Mr. Colquhoun, the police magistrate, described them as "educated in idleness from their earliest infancy, and taught to acquire every debauched and vicious principle which can fit them for the most complicated arts of fraud and deception." "Being totally uneducated and excluded from all ordinary occupations, they are driven," he says, "to those tricks and devices which ingenuity suggests to enable persons without an honest means of subsistence to live in idleness." But the Jewish schools, established with so much munificence by the richer Jews for their own poor, have improved the general state of education and morality amongst their people. Cleanliness, at one time so utterly neglected amongst them, is now beginning to be valued for its own sake. "Bath tickets," says Dr. Stallard, "are now asked for. The former hostility to their use, which required a considerable amount of persuasion to combat, has now almost disappeared." The direct influence on this point exercised by the better class of Jews has induced habits of cleanliness previously unknown, or at least unpractised, the effect of which is to be found in the absence of those debilitating causes which predispose to epidemic disease. When cholera was so lately prevalent in the poorest parts of the metropolis, the Jewish portion of the population was happily, comparatively, free from it; a very remarkable circumstance if we bear in mind how often previous pestilences have been attributed and traced to Eastern populations.

Matrimony is encouraged amongst the Jews, and their widows and orphans are the subject of peculiar care. Great efforts are made to obtain work for their able bodied poor. "Every man in health is treated as an honest man, until he is proved the contrary." "Everything is done to sustain their self-respect." "Efforts of industry are encouraged to the utmost, and recourse is never had to public help until every effort has been exhausted and every resource has failed." In many deserving cases the Jewish guardians of the poor supply sewing-machines to poor families to enable them to carry on work at their own homes; security being taken for return and a certain rental being required for their employment.

Dr. Stallard dedicates his book to the Baroness Lionel de Rothschild, and in addressing her he says,—"The mere gift of money and material assistance of every kind constitutes the least part of the services you have rendered to the sick, helpless, and poverty-stricken members of your large community. It is by the deep personal interest you have taken in their welfare, by your thought and anxiety how best to help them, by visitation and self-sacrifice, that you have won all hearts."

If in this lady's great affliction it can be any consolation to herself and to her family to know that, not only amongst her own community and people, but widespread amongst us all, such sentiments of respect and admiration are entertained, we ask to be permitted the graceful pleasure of indorsing Dr. Stallard's expressions.

METROPOLITAN FREE HOSPITAL, DEVONSHIRE-SQUARE, CITY.—The aggregate number of patients relieved during the week ending April 27th was—medical, 874; surgical, 655; total, 1529; of which 7.9 were new cases; and upwards of 500 Jews.

## UNITED STATES.—THE INSURANCE OFFICES AND THE JEWS.

A movement has for the last few weeks been going on among our coreligionists in the United States which, from the large proportions assumed and the publicity given it by the general press in the States, we can no longer leave unnoticed. It appears that several fire insurance offices issued secret orders to their agents either not to grant fire policies to Jews or at higher rates—at *Jew-risks*, as it was termed. When these instructions became known to the Jews they created among them a most painful impression. Indignation meetings, attended by very influential Jewish merchants, were held at New York, Cincinnati, and other towns, and resolutions severely animadverting upon the offending offices were published in the papers, whose comments on those instructions were by no means complimentary to the offenders. In some places the agents, rather than comply with the instructions, resigned their agencies. At St. Louis the Jewish merchants established a bank and fire insurance office of their own. In other cities the principal Jewish merchants pledged themselves to cancel all their insurances in the offices which in their instructions referred to Jews. The following copy of a letter addressed by a committee appointed for the purpose by a large and very influential meeting of Jews at New York to all fire insurances of the city, will show the pretence of the offices for the issuing of the objectionable instructions, and the indignation which they roused:—

"At a preliminary meeting of the Hebrews of the City of New York, held to consider and determine what course they should pursue, and advise their coreligionists throughout the United States to adopt, in reference to the action which has recently become public of certain insurance companies in proscribing persons of the Hebrew faith, as a class, the undersigned were appointed a committee, with instructions to make this communication to you, the President and Directors of the Insurance Company:

"'The undersigned suppose that it should need no argument to demonstrate the impropriety and injustice of denouncing a large body of persons for the crimes (if they exist), of individuals or of regulating commercial intercourse upon the basis of nationality of religion. They had imagined, and still confidently believe, that though exceptional instances of intolerance may yet exist, the bigotry which disgraced other times and other countries, and which may to-day threaten one and to-morrow assail another creed, can have no place in this enlightened age and favored land; and that here, in reality, as well as in theory, 'all men are created free and equal,' and that their religion is a matter between themselves and their God.

"'They therefore desire to ask if your Company has any rule or practice by which 'Jews' are placed in any different category from persons of other faiths, and if so that, as an act of justice, such rule or practice be immediately rescinded and discontinued; and, that if any of your agents, with or without authority, have governed themselves by any such theory, they be prohibited from doing so in future; so that integrity, and not religion or nationality, shall, in accordance with the spirit of the age and of our institutions, be the test whether a man is or is not worthy of confidence.

"'To enable the undersigned to report to the body they represent, your answer to this communication, on or before first day of April, is respectfully requested.

"'Your obedient servants.'"

(Here follow the signatures.)

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Hull Hebrew Educational Society.—The "Eastern Morning News" of the 29th ult. contains an account of the examination of the pupils of the school, the following abridgement of which we present to our readers:—Yesterday the first examination of the children of this society was held in the lodge room of the Shakespere Hotel—Mr. A Feldman in the chair. The school was formed about six months ago, principally through the instrumentality of Mr. M. Magner, and at the present time numbers many scholars. The proceedings commenced by the pupils singing the hymn "Adon Olam." Afterwards a short address was delivered by a boy. The pupils were next examined in the Hebrew translation of the pentateuch and the Hebrew grammar, in which they all seemed well conversant English and German recitations followed, which were well delivered. Mr. Ash, the master of the school, made an address to the parents of the pupils and the scholars themselves, after which some of the parents spoke, highly eulogising the master and his system of teaching. The prizes were then distributed, and a vote of thanks was passed to Mr. Ash and the chairmen. The "National Anthem" having been sung, the proceedings closed. During the evening several specimens of the pupils' writing in English, Hebrew, and German were shown. The room was well filled with the parents of the scholars and friends.

The Late Salomon Munk.—Rarely has the death of an eminent coreligionist so deeply moved the Jewish world as that of Salomon Munk. The Universal Israelitish Alliance, which shortly before his death elected him its president, informed his widow in a pathetic letter that in honour of the deceased the presidency would remain vacant for the year, and that his portrait would be placed in the meeting room of the committee. At Trieste, at the general meeting of the elders, resolutions of condolence were passed and forwarded to the Central Consistory of France, of which he was a leading member. In the some city the Chief Rabbi, in a pathetic speech, announced his death from the pulpit. Special funeral services in his memory were held at Jerusalem, Vienna, Amsterdam, and other important influential continental congregations.

## RAILWAYS IN RUSSIA AND THE JEWS.

There appeared lately in the "Gazette of Moscow"—we believe the most progressive and one of the most influential papers in Russia—a series of very able articles by a coreligionist, a well known scholar and Hebraist, Herr Leon Mandelstamm, of St. Petersburg, on "Railways in Russia," in which this important question for the empire is considered in all its bearings and discussed with great lucidness. With the subject matter of these articles we, of course, are not concerned. But there is incidentally introduced in one of these articles a discussion on the Jews in Russia, in as far as their numbers and their pursuits must bring them within the scope of political economy, which greatly interest us.

In Russia, it is generally supposed, there are three millions of Jews. They are nearly all them traders and artisans, crowded together in the western provinces, thus forming the population greatly needed in the interior, which is nearly exclusively agricultural, but which has hitherto been shut against them. The injurious effect of this exclusion is, of course, perceived by the progressive party, which contends for its removal, while the conservatives advocate the *status quo*. This difference of view has naturally given rise to an animated controversy; and the attack and defence, as may be imagined, assume a peculiar hue reflected upon them by the characteristics of the country and people in and among which the movement has taken place. Although we cannot offer any aid to our Russian coreligionists in the contest in which they are engaged, yet it cannot be indifferent to us. It is for this reason that we copy from "Railways in Russia" the discussion referred to, which will give us an insight into the great and important liberal movement of which the boundless empire of the Czar is now the scene:—

There remain a few words to be said on the Jews; but that it should not be taken as a discourse *pro domo*, let us, in our defence, set aside everything that is beyond the confines of political economy.

The cosmopolitanism of the Jews is involuntary, obligatory, and weighs more heavily on themselves than others, and causes them more harm than they can do to the Gentile society among which they live; for this simple reason, that only a man of high education and belonging to the upper classes of society may conceive cosmopolitanism, according to the words of Karamsin in his preface to his History of the Russian Empire. The great mass of the people, on the contrary, have no idea even of the meaning of the word cosmopolitanism; the people are naturally patriotic. If it were otherwise we should see in the world neither wars, nor intolerance, nor custom houses for foreign goods, nor other similar establishments. But in order to expect from the Jewish population in the empire a high degree of patriotism, and especially Russian patriotism, we must surely first enable them to feel that they are now really Russians; for up to the present time very little had been done with this view. Scarcely one Jew in a thousand ever had an opportunity of seeing Russian Russia; the great mass of them inhabiting the Baltic provinces, Lithuania, and the Polish districts, where neither the language, character, nor life is really Russian; and even there they lived, not as natives of the country, repulsed alike by Germans and Poles. These circumstances were not likely to engender in them feelings of local patriotism such as is to be found in some of the south western districts among other small nationalities; but it will be for them the easier to appreciate Russia under more favourable circumstances. In our tale called "The Jewish Family" we have shown how, until lately, they had no place of rest or home, and that the eyes of all were turned towards Russia as their only refuge, and at the first step in advance by that power to meet their desires they succeeded in presenting her with several hundreds of manufacturers, artists, medical men, &c. More especially their artisans, to the number of several hundred thousand, might, to the mutual advantage of both, render no small service to Russia. In one word, an excess of productiveness, unable to find for itself in the western provinces an adequate circle of activity, might to the general advantage serve as the foundation of establishments of industry and trade, such as in western Europe form the principal sources of national wealth. We must not forget that the artisan system of Schultze Delitsch, now of great renown in Germany, is only a faint shadow of the Jews' artisan communities in Russia and Poland, from which it took its origin. Thus Lassale, being himself a Jew, made still further progress about which in his time so much was written and spoken in Germany. It was from the example of the Jews that Prussia first adopted the system of compulsory teaching of all children, without exception, reading and writing, about which we have already hinted in support of Pirsgoff. With regard to the religious exclusiveness of the Jews, political economy has nothing to do with it. They are the same in London, Paris, and Amsterdam, and partially so in Berlin and Vienna; and yet they everywhere contributed to the progress and dissemination of commerce, manufactures, sciences, and arts. Soldiers drawn from among them fight no worse than others. As members of Parliament they can display eloquence, and when a marriage is celebrated, their peculiar forms of preparing food do not prevent noble lords from tasting their "Palestine" and other wines, and no one stops to enquire whether their fish be from the "rivers of Babylon" or not. The Jews it is true refuse to eat pork, crabs, or eels; but what of that? let them do as they like; the more plentiful these articles remain for those who like them. It is true that they quite seriously look for the coming of the Messiah, and some people think that they will then journey towards the East; but this danger is averted by the dilemma: if their hopes be vain, there is no reason to fear or apprehend their departure; if on the other hand their hopes should be fulfilled (which, judging by the present state of the European mind, seems not impossible), then let them go in God's name; pilgrims are never stopped in their journey to holy places, and then, as in the days of Esdras, probably but few would return to the banks of the Jordan. Our chief business in the meantime is that they should spread industry, trade, and commerce in the interior of Russia.

But with regard to commerce, people say that in the western provinces of the empire they have concentrated in their own hands the whole commercial activity, and leave no chance for others. But in the first place this accusation is only in so far founded inasmuch as it is true that the inhabitants of towns naturally monopolise trade, leaving the rural population of the surrounding villages to support themselves by the produce of their fields. The terms Jew and townsman in the western provinces may be considered almost as synonymous; the Jews have no other means of support left them but handicrafts and trade. Such an accusation has no more force than if we were to blame the *towns*, for instance, of the Moscow province, for having deprived the *villages* of the same province of all handicraft occupation and all commerce. And, secondly, if this circumstance really forms a real grievance against the Jews, then the first duty of Russia would be to relieve the western provinces of the obstacle to their activity, by thinning the Jewish population of those parts and dispersing the superfluous hands over the 400,000 square miles of the empire. This would not only be a moral but a state duty, incurred by Russia, and founded on the common rights of the people. The common law affirms that in accepting an inheritance we at the same time adopt the debts that may be on it. In acquiring by annexation (as, for instance, in our own time Savoy added to France, or Holstein to Germany), the new proprietor takes upon himself the existing debts. Thus it is immaterial whether we look upon the union of the south western provinces with Russia as a kind of inheritance after the demise of Poland, or as an annexation by a political treaty—in both cases Russia, as the new proprietor of the territory, is bound to accept its engagements and distribute the burden equally over all the Empire; the more so as it would not be good policy to keep the Jews all together in one mass—on the frontiers: the more, after all, we are not speaking of paupers or useless vagabonds, but of industrious and peaceful subjects of Russia.

They say that the Jews have declined in their physical strength and morality, and that they therefore must be kept at a distance. If this were really true there would be no possibility of regenerating them physically and socially in a few years; and have we not seen the same Jews, in Western Europe, in the course of some 20 or 30 years, rise to the level of all the better classes of the population? Do we not find them there at the head of all useful and benevolent undertakings? And besides, can we reasonally expect to reform a people while keeping it in a state of deprivation of certain common rights and liberty, and far off from the progress of civilization and political activity?

As far as we know, the leading writers of our "day," with the natural good nature of the Slavonian race, have concurred in speaking out in favour of measures of indulgence towards the Jews, although they look upon the extension of rights to the Jews as a present and gratuitous magnanimity; as alms thrown to a pauper or dog; while some others may consider even such favours as bestowed on unworthy objects, strangers to Russia. But neither of them are just, for we require no gift from the native Russian for the Russian Jew. By an equalization of rights of all Russian subjects, according to our conceptions, the native Russian would be as much a gainer by the Jew as the Jew by the Russian; the Jews are not paupers or drunkards, but sober, active, well informed, and experienced; and these qualities, methinks are sufficient to secure them from the necessity of asking "favors" or "alms" if they were not without any fault on their part, deprived of the means of turning their industry to advantage, as was the case in the middle ages. Surely we are not going to return to those times of religious intolerance? The Jews then, besides, cannot be considered as strangers in Russia, when their history extends to almost two thousand years among ancient and modern Russians!

A witty opponent of the Jews (Weber) compares them to desert salt, hills, to the yeast of a barrel of wine, &c., in the history of the human race; but even he was obliged to confess that use may be made of these substances for manuring the fields, giving flavour to food, and leavening the dough; and even these concessions are important for political economy.

One thing we would ask of the reader in considering the Jewish question, and that is, not to judge of a whole people by some individual caricature specimens that make their appearance from time to time in the capital in the shape of brandy contractors, clerks, informers, or usurers, which are in fact neither more nor less than the scum of the Hebrew population of Russia

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The Cardiff Jews' School.—On Sunday afternoon, at the Synagogue, in East Terrace, an examination of the children belonging to the above day school took place, in the presence of a large number of the Jews of Cardiff. This school has been established only six months, and is under the care of Mr. Henry D. Marks, from London, who appears to be admirably fitted for his work. The examination consisted of Hebrew and English exercises, and the scholars showed great aptitude in the useful branches of an English education. They were examined in scripture history, English history, grammar, geography, spelling, &c., in each of which they did credit to their teacher, and their own attention to school duties. We understand that their knowledge of Hebrew was considered very fair after so short a period training. Rev. Mr. Jacobs assisted Mr. Marks in the Hebrew examination, and Mr. B. S. Marks acted as adjudicator of prizes, a number of which were given to the most proficient at the close of the proceedings. The Jews may be congratulated on the establishment of this school in Cardiff. We have no doubt Mr. Marks will very soon succeed in establishing a really good institution.—*The Cambria Daily Leader.*

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The Editorial Department being quite distinct from the Commercial, communications referring to business should be addressed to the PUBLISHER, MR MOSS VALENTINE, 11, CASTLE-STREET, HOUNDSDITCH, E.C.

## TO OUR SUBSCRIBERS.

Those who receive their papers in a green wrapper are requested to take notice that their Subscriptions have expired, and have to be renewed in order to secure the further transmission of the Paper.

### JEWISH CHRONICLE.—ADVERTISEMENT DEPARTMENT.

Public Companies and Societies—Five Shillings for the first seven lines, and Sixpence for each succeeding one,—a line consists of about ten words.

Births, Marriages, and Deaths—Not exceeding seven lines, Three shillings and Sixpence. The announcements of deaths with black borders are charged double. All family announcements are published the same week, if received at the office on Thursday, not later than 4 o clock p.m.

Trade Advertisements—Not exceeding seven lines Three Shillings and Sixpence. A considerable reduction on Contracts for all such Advertisements, according to the number of Insertions.

For Advertisements inserted over the Leader and in the body of the Paper the charge is a third more than the scale

Table and double-column matter charged extra.

Resolutions of any kind, as well as addresses, can be inserted only when paid for as advertisements.

## NOTICES TO CORRESPONDENTS.

Received—"The Way of Truth," &c.; Trubne and Co. "Shakespeare's Merchant of Venice."—In an early number. "On the Immortality of the Soul."—Accepted. Report of the Rothschild Hospital, Jerusalem.—Will be noticed. Mr. Jacobs.—We cannot find room for notices of the kind. D. S.—It must be all but impossible to give him the required information, as the conversionists, after so many years' experience, take care that the conversions effected by bribery should not come to light. Those brought over by unholy means are held fast by the same means. Employment is found for them under various names, and it is only incidentally that the bribes given come to light. Thus, some three weeks ago, at an inquest held in the metropolis on the body of one Stalberg, a Jew gained over by the conversionists it came out that he had as much as £300 per annum from one single patron of the conversionists; that owing to his death the income of the convert was reduced to £120; that he became melancholy, and ultimately committed suicide. In the quarrel between the late Bishop of Rochester and the Earl of Shaftesbury, it incidentally came out that one of the leading converts of the society at Jerusalem, named Rosenthal, was for years in receipt of considerable sums from his converters, and that he nevertheless several times returned to the Jews, although every time he was prevailed upon—by what means i[illegible] known—to return to the Christian body. In former years, when the society was less cautious in its movements, the exposures were much more frequent. The "Jewish Chronicle" for 1864 (see the No for July 8, p. 7, and several successive numbers) gives an account of several publications, two of them proceeding from Christians, in which these exposures are discussed. M. D. H. —One of the paragraphs he will see inserted in our columns of this week; the other has lately appeared in the same columns.

Subscriptions to the "Jewish Chronicle and Hebrew Observer;"—Mr. M. B. Messulam, Manchester, up to March 31, 1867, and advt., 15s. 6d. Prof. Zirndorf, Manchester, up to June 30, 1867, 4s. Mr. J Aronson, Sunderland, up to July 17, 1867, 4s

Unauthenticated communications, whatever their contents, cannot be noticed.

### CALENDAR FOR THE ENSUING WEEK.

| | | | |
|---|---|---|---|
| Friday | May 3 | Nissan 28 | Sabbath commences at 7 0 |
| Sat. | „ 4 | „ 29 | Sabbath closes at 8·14. |
| | | | Port., Lev. xvi 1 till xix. 1. |
| | | | Haph., 1 Sam. xx 18 |

Sunday and Monday next will be Rosh Hodesh Iyar.
Friday next, May 10—Sabbath at 7 0.

The Jewish Chronicle
AND
Hebrew Observer.
LONDON: FRIDAY, MAY 3, 1867.

## LORD STANLEY'S DESPATCHES ON THE SERVIAN JEWS.

Lord Stanley's despatches on the Jews of Servia, published in our columns a fortnight back, are of too great importance not to deserve a few comments We offer them this week, as the holidays just past did not leave us sufficient leisure for noting down the reflections which these gratifying documents suggested to our mind.

It will be easily believed by our readers when we assure them that we never perused any official production which delighted us more than these despatches. The feelings which they call forth are those of pride and exultation, whether we view them as Jews or Englishmen. As Englishmen we feel elevated at the thought of being citizens of a State a Minister of which is conscious of speaking the sense of the nation and of striking the chords of its innermost sympathy when he raises his voice in behalf of the oppressed and down-trodden. As Englishmen we further rejoice at having a Minister who so thoroughly understands and knows how to appreciate the genius of the nation whose relations with foreign Powers are entrusted to him, and who knows how to express the nation's sentiments with as much dignity as force. Never before has the cause of a persecuted population been pleaded with greater warmth and emphasis. We doubt whether in the whole range of diplomatic literature there are to be found documents equalling the despatches referred to in breadth of liberalism, cogency of argument, and loftiness of sentiment. England has reason to be proud of her Foreign Secretary who makes such a noble use of the power and authority entrusted to him. The conception formed of the importance of these despatches, as well as the expectation of the influence which they are likely to exercise, will rise still higher when the general views are considered which in popular opinion are attributed to the Government from which these state papers emanated. This Government, as known, is composed of members belonging to the Conservative ranks. The religious opinions of these are generally believed to move within a narrower circle than those of their political opponents, and their sympathies are supposed to keep more closely within the sphere of the dominant creed than those of the other classes. The conclusion is, therefore, unavoidable: the language of the Conservative Government on this subject cannot but faithfully re-echo the sentiment of the whole nation.

And if we now in the consideration of these documents descend from the general to the special, we find equal matter for congratulation in their details. It is a common subterfuge of oppressing princes to entrench themselves behind the popular will or prejudice, and to endeavour to silence all remonstrance by replying that it is beyond their power to control the stream, and that they therefore must allow themselves to be carried along by it. Lord Stanley is too able a diplomatist not to foresee what the ground of defence will be, and he anticipates the would-be argument by plainly telling the Prince of Servia, that "this is one of the difficulties inherent in his position of a ruler, which he owes it to his own character not less than to the interest of his own country fairly to meet and to do his utmost to overcome." Lord Stanley very justly applies to princes what the late Lord Palmerston so aptly said of governments: they are made to overcome difficulties. Far be it from us to deny that there are princes who are in advance of their peoples, and that the course of liberalism would only be retarded by precipitate action. There are undoubtedly circumstances which will justify even most liberal princes in applying the break rather than increasing the steam. But there is an easy criterion to distinguish between the restrictions which are the consequence of popular prejudice, acting as a drag on princely enlightenment, and oppression emanating from the ruler in harmony with popular bigotry, if it be not actually roused and fostered by him. In the latter case no effort is made, or even tolerated to be made, in order to enlighten public opinion. The ruler does not care to conceal his individual opinions, and his choice falls upon servants who share his sentiments. The spirit of persecution, descending from the upper strata, penetrates the lower ones, saturates them, and settles upon them. Examples are odious; we will, therefore, not mention any rulers of this class, although, unfortunately, the history of all times has furnished but too many specimens of princes of this cast of mind. On the other hand, enlightened rulers, whether absolute or constitutional, if compelled by circumstances to retain restrictive laws, have never failed to show that they obey necessity rather than individual conviction—have sought opportunities for dispelling popular prejudice—have surrounded themselves with servants re-echoing their sentiments—and in cases of doubt have never failed to give a milder interpretation to existing unjust laws. Princes of this kind among absolute rulers were Joseph II. and his brother and successor, Leopold of Austria, as in our days is Alexander of Russia. Among constitutional princes of our days the Kings of Holland and Belgium offer bright examples. To which of the two classes Prince Michael of Servia belongs we will not presume to say. If to the second—as we sincerely trust is the case—the despatches of Lord Stanley cannot but prove of great assistance to him, as they afford him a powerful weapon for combating popular narrow-mindedness and bigotry, and a most welcome opportunity for making the concessions desired, apparently out of deference to the voice of Europe, in reality to satisfy the demands of his own convictions; and all this while cutting off the ground from beneath the feet of the opposition resting on interest or fanaticism.

Lord Stanley, moreover, has by these despatches read a useful lecture also to other rulers besides Prince Michael, for whose special edification they were prepared. The noble Lord has done so unintentionally, but for all that most effectually. He has, in fact, given a sly hint to most of the monarchs to whose Governments he transmitted copies of the despatch through our Ambassador at Constantinople, and whom he desired to join him in the remonstrance to the Prince of Servia. If the latter was plainly lectured to, the three northern monarchs were lectured at. These were called upon to rebuke that intolerance in the dominions of another which they have not yet entirely banished from their own. The Emperor of Austria, it will be remembered, is ruler of at least one province in which a Hebrew or Protestant, were he to venture to settle in it, would at least fare as ill as the Jews of Servia. To the Tyrolese, Hebrew and Protestant are equally hateful, and they are determined that the presence of neither is to profane the holy ground of their country. Nor has Prussia as yet obliterated every vestige of intolerance from her soil. She still obstinately excludes Jews from a number of public offices; refuses to recognise congregations in their corporate capacity, while interfering with their institutions; and in general arrogates a supremacy for Christianity which occasionally most painfully affects family life and most cruelly severs ties which man's hands should never touch. Nor has Russia in all her dominions as yet conceded to her Jewish subjects all those rights which she earnestly claims from the Mussulman for the Christian. Lord Stanley's despatches, we sincerely trust, will remind these monarchs of their own shortcomings, who, while taking to task the Prince of Servia, will hasten to set him a praiseworthy example.

And if we peruse these despatches in the light of Jewish feeling, the pride and exultation which we experience rise to a still higher pitch. We cannot but feel our dignity thereby enhanced. When we see with what earnest our cause is pleaded from so exalted a station, we cannot but feel that we have risen in the estimation of those to whose opinion of us we attach great value, and cannot, therefore, but rise in our own estimation. Our respect for ourselves must become heightened; and this is an inestimable boon to a population upon which the contempt in which it was held by countless generations cannot but have exercised a most injurious influence; since it is impossible habitually to suffer abasement without a lowering reflection thereof on the mind, and without its derogating from that feeling of dignity which proves a real guardian angel to the possessor. These despatches, moreover, are to the English Jew a milestone. They point out to him the immense progress liberalism has made within comparatively a short time. Liberalism, it may be said, has advanced in England with seven league boots. To be able to form an idea of the rapidity of this advancement, let us fix in our modern history of the realm upon some point of departure. Let this be the Naturalisation Bill, passed a century ago, and which popular prejudice compelled the Legislature to repeal the next Session; a little more than a century lies between the two periods. At the point of departure the popular sentiment revolted at the bare idea that a Jew should become an Englishman. He was to remain a paria in the country then the only one in which comparative freedom had found a home. At the conclusion of the period an illustrious Minister of the same country, with the approbation, if not amidst the applause of the whole nation, energetically remonstrates in behalf of the same race with a foreign Prince, and calls upon all the Great Powers in Europe to support his representations. Such rapid advancement has been witnessed among no other nation. Such deep interest for the oppressed has been evinced by no other people. Such profound sympathy for a religious community alien to the established creed has been manifested by no other country.

Truly the English Jew has reason to thank Providence for having cast his lot in this country. He has good reason to be proud of being a citizen of this country. He has reason to pray for her welfare, love her with all his might, and cling to her with that attachment which a child feels for an affectionate parent. England is nobly doing her duty by him. And if Servia, after the powerful remonstrances addressed to her, should, as we sincerely trust she will, relax those cruel restrictions which at present drive her Jewish subjects into despair, they will have chiefly to thank for it England's Government, which in the name of the nation so powerfully interposed in their behalf, and so earnestly invited the co-operation of the other Powers. Honour to the country which so deeply feels for humanity; and doubly honour to the Minister who so energetically re-echoes the sentiment of that nation!

LEYDEN.—A PRIZE QUESTION.—The faculty of the natural sciences of the University of Leyden has awarded a gold medal for an answer to the prize question on the "physical and mathematical theory of the passing of gases through very small apertures." The prizeholder is a coreligionist, Herr L. Bleckrode, a candidate of the natural sciences of Leyden.

## BOARD OF DEPUTIES.—MEETING.

An adjourned meeting of the Board was held on Tuesday evening, at the Spanish and Portuguese Vestry Chambers, Bevis Marks—J. M. Montefiore, Esq., President *pro tem.*, in the chair to adopt the Adar fourth half-yearly report, and on general business. The minutes of last meeting having been read and confirmed, the Secretary read a letter from the Secretary of the New Synagogue, announcing the election of Mr. S. Schloss as deputy to the Board in the place of the late Mr. P. Salomons.

Dardanelles Fire Relief Fund.—Two communications from Mr. Wrench, the British consular agent at the Dardanelles, were read. The first alluded to the steps which had been taken, in furtherance of the wishes of the Board, with reference to the erection of a poor-house for the Jews, for which the balance of the fund collected in London last year had been appropriated. The building of the poor-house was deferred for a short time, as it was expected that labour and material would be cheaper. The second letter acknowledged the kind expressions of the Board for the disinterested manner in which the consul had acted for the benefit of the Jews. Confirmatory intelligence of the statements made in Mr. Wrench's letters were also received from the Foreign Office.

The Jews of Servia.—The copy of a letter addressed by the President pro tem. to the Foreign Office, which, after setting forth the grievous wrongs endured by the Jews of Servia, conveyed the request that instructions be forwarded to Lord Lyons, our Ambassador at Constantinople, to make representations to the Prince of Servia when in that city, was laid before the meeting. Lord Stanley, in his reply, stated that the request had been anticipated, as would be seen from the papers laid before Parliament, a copy of which he enclosed. The most important of these documents appeared in our impression of April 19th.

The Jews of Saffi.—It was announced to the meeting that intelligence had been received in London to the effect that several Jews had been most barbarously murdered at Saffi; and that on representation being made to the Sultan, he had ordered an escort of soldiers for the apprehension of those implicated in the murder, of whom five or six had been captured.

The Factory Act.—The Board then proceeded to the reconsideration of the question how the Factory Act, which was now passing the House of Commons—but which had not yet become law, as stated by us on a former occasion—would affect the Jews. At its last meeting the attention of the Board had been drawn to the subject by two Jewish manufacturers in the country, Mr. Weinberg of Nottingham, and Mr. Leon of Sheffield, both of whom were employers of large numbers of workpeople, and who, from conscientious scruples, closed their manufactories on Saturday. Instead of working on the Jewish Sabbath, the hands engaged on these establishments made up their time after sun-set, when the day of rest had terminated; and the proposed Act forbade all kinds of labour being done in factories after two o'clock on that day. The correspondence that had passed between the Board and the memorialists was read to the meeting, as also a letter from Messrs. Schiff Brothers, cigar manufacturers, of London, confirming what had been set forth by the former. A lengthy discussion as to the expediency of interfering in the matter ensued. Those in favour of this step argued that as the Board was constituted for the sole purpose of watching and protecting the interests of the Jews, this case came properly within its province; and then pointed out the hardships which this Act, in conjunction with the Sunday Trading Bill—by which it was intended almost entirely to abolish trading on the Christian Sabbath, the day on which most of our poor depended for their livelihood during the greater part of the week—would impose on the community. The arguments of those objecting to interfere were to the effect that it was undesirable to seek special legislation for the Jews, now that they had been emancipated and were on a par with their fellow citizens; that this would be the means of raising prejudice against them; and precedent showed, as for instance the Act prohibiting marriage with a deceased wife's sister, that it was contrary to the practice of the Board to seek exemption for the Jewish body from the operation of Acts which religiously affected it. It was, however, on the motion of Mr. H. Harris, seconded by Mr. Schloss, ultimately decided to write to Mr. Walpole, embodying the sentiments of the two gentlemen, with a copy of the resolution passed, stipulating not to exceed the number of hours defined in the Bill for a week's work, but requesting some modification as to the time for the production of the work. If any clause to this effect should be introduced in the Bill, it was suggested to the memorialists to endeavour to obtain the support of the members representing their respective towns in the House of Commons; and it was also resolved that the further details of the question should be referred to the Parliamentary Committee.

The Half Yearly Report.—The secretary read the half yearly report, which, having been amended, was passed and ordered to be printed.

The meeting separated after passing the usual vote of thanks to the chair.

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Berlin.—The Cohns.—Lately a person curious in such matters counted in the directory how often the name Cohn occurred, and found it 195 times, apart from the variations of the name, such as Kuhn, Kahn, Cohen, &c. We wonder how often this name occurs in the London Directory!

## THE FALASHAHS.

### TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I have just read your valuable article of the 19th inst. on the mission which the Universal Israelitish Alliance has resolved to send to Abyssinia in order to inquire into the state of the Falashahs. I can but express to you my hearty thanks for the warmth of feeling and for the very sympathetic words wherewith you call the attention of the public to an enterprise which promises to produce so many happy results, not only to that detached section of our nation, but also to the whole organism. Having been long ago convinced of the importance of such a mission, I devoted myself to its realisation. I made several attempts to attract to it the attention of some influential persons in England and on the Continent. After many years of fruitless efforts I went to Paris, where I have had the satisfaction of gaining the favour of the Alliance for this subject. But considering that the funds allowed would hardly be sufficient for such a great undertaking, I resolved to make an appeal to some noble-minded men in London, whence hopeful hints had reached me. It would be an honourable task for the English Jews to complete the magnanimous initiative taken by our French coreligionists. I may say that the English Jews owe some consideration to the poor Falashahs, who were so sadly betrayed by false brethren coming in the name of England, with the view of promoting apostacy among them. It would surely become the English Jews to co-operate in dissipating the error of the deceived Abyssinian coreligionists. It would come with particular grace from the English Jews were they to contribute their share towards teaching their Abyssinian brethren to distinguish the true brother from the false one, and the pure monotheism from a spurious imitation. It is by the co-operation of the English Jews that the mysterious veil which covers this ancient colony will be lifted up, and unexpected solutions of problematical matters which are equally interesting to theology, ethnography, and history, may be found. I have the firmest hope that the Jews of England will sustain on this occasion the fair fame of being a highly religious and liberal portion of our race. As for me, I am impatient to get to my destination, and to employ my time with making the inquiries which are necessary for the undertaking. I trust in the Almighty God of Israel that He will protect me from all evil and peril on my way, and enable me to prosecute my object in perfect safety. שלוחי מצוה אינן ניזוקין לא בהליכתן ולא בחזירתן.—I am, Sir, yours respectfully.

Joseph Halevy.

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Religious Examination at the Bayswater Synagogue.—We are exceedingly sorry to learn that this year there will be no Religious Examination at the Bayswater Synagogue, the Rev. Dr. Hermann Adler not having succeeded in forming a class. As we cannot ascribe the failure to a want of zeal on the part of the minister, we must attribute it to the indifference of the flock, which is greatly to be regretted. Our consolation is that an important religious act, treated with so much unconcern in the metropolis, was received with great favour in the provinces, and we believe also in the colonies, where it is likely to take root. This is not the first time that the provinces have been in advance of the metropolis. Long before any metropolitan congregation had a lecturer the pulpits were occupied at Liverpool and Manchester. The revival of Religious Examinations in the metropolis will have to proceed from the provinces.

Munificent Bequests.—A report of several munificent legacies left for the benefit of Jewish institutions has reached us. We learn that a Christian gentleman of the name of Hall has left to the metropolitan Jewish community £2000, Sir Anthony Rothschild, Bart., being empowered to distribute the amount among the several communal charities. Another Christian gentleman of the name of Scott, we are told, bequeathed £1000 to the Jews' Free School, Bell-lane. The late Mr. Maurice Worms left to the Great and Portland-street Synagogues £2000 each, to the Margaret-street Synagogue £1000, for the benefit of the poor of the respective congregations; and £1500 to the Jewish charities in general. No particulars have as yet reached us.—Since the foregoing was in type, we read the following in the "Archives Israelites," in reference to the bequest of £1000 by a gentleman of the name of Scott, which will rectify in some particulars the statement referred to: "The Universal Israelitish Alliance has received a legacy of 25,000 francs from Mr. Scott, whose testamentary executor is Sir Anthony Rothschild, of London. Mr. Scott, a British subject, adopted this pseudonym instead of his true family name, which was Blumenthal, when he as a volunteer entered the service of Italy in 1859. He fought under Garibaldi and received a wound, in consequence of which he suffered a long time, and which procured him the grade of officer, together with the decoration of the Italian order. In November last he died at Venice. He was a zealous Jew, an ardent defender of our cause. At the expedition of Garibaldi in 1860 he asked the permission of the General to go to Rome with some companions disguised as monks, in order to carry off young Mortara. It was in consequence of an unforeseen departure that this attempt was not made. Mr. Scott loved to do good under an anonymous disguise. He subscribed to the Alliance, and gave it donations under the name of Maccabee. Under the same name, or that of 'A Garibaldian Officer,' he also sent communications to the 'Archives Israelites.'"

## PHYSICAL CONSTITUTION OF THE ENGLISH JEW.*

### TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—The letter written by "M.R.C.S., L.D.S.," and inserted in last week's "Chronicle," is interesting and no doubt would be of great utility were it not marked by such apparent inconsistencies and not a little ignorance.

He tells us it is commonly observed that the *physique* of the English Jews is much inferior to that of their Christian fellow-countrymen. I must confess I have never heard that observation: and if I had, I should have begged leave to deny it. But of that I will speak presently.

"M.R.C.S." then gives his reasons for this asserted physical inferiority; the first and most tenable is, consanguineous marriages, which I agree may affect a race so as in time to deteriorate its mental and physical powers. But consanguineous marriages are not so common amongst the Jews as a whole as they are in certain families, and even now our great medical authorities are at variance in opinion as to whether these marriages have that mal-effect or no. Secondly. "M.R.C.S." asserts that ample cause of this physical inferiority may be found in the utterly sensual existence carried on by the great bulk of the English Jews. By the term sensual, he says he does not imply evil practice; but I beg to say all sensual life is evil, no matter what; and to infer that families living in a state of domestic bliss, to be living in a state of sensuality, and to assert this to be a cause of physical inferiority—why, it may as well be said that the whole English race is deteriorating fast; for a more home-loving, domestic bliss-loving people there is not.

Then "M.R.C.S." goes on to say, the remedies for this asserted physical deterioration are athletic exercises and out door sports. These remedies are good, provided the desire is there. But he remarks that in all his experience he has never met such a human being as a Jewish cricketer or a rowing-man. The boundaries of his horizon must have been narrow indeed. Perhaps "M.R.C.S." has attended a provincial medical school, or rusticated all his life in the country; for if he resided in London, or attended some great metropolitan medical school, he would surely have had Jewish rowing men connected with the club of which he was secretary, provided there were Jewish students attending the school. If "M.R.C.S." were to take a walk any morning round any of the parks, or particularly Victoria-park or Lea river, he would surely alight upon some few whom he could tell by their physiognomy belong to that rare genus, Jewish rowing-man. Why, I remember, some two or three years ago, you, Mr. Editor, had to reprove some of our Jewish rowing-men and women for the sinful practice of rowing on the sabbath in Victoria-park. I agree that the physical portion of a youth's education is important, and most of our schools give practical attention to it. For I know there is no a Jewish boarding school in London or the country, which has not a cricket club and gymnasium attached to it, besides foot-ball and other societies.

If "M.R.C.S." resides in London, and has never seen a Jewish cricketer, it is strange, for I know many; and if "M.R.C.S." should care to attend the great gymnasium in Old St. Pancras road, he would see there a large number of Jews engaged in the athletic games, and some of them prizemen. And if "M.R.C.S." were to descend into, I confess, the not very aristocratic part of London—Whitechapel, he would find there Jews who practise the noble art of self-defence for a living; and although there are now no great particular stars amongst them, the names of Mendoza and Samuel Deutsch are not yet forgotten. And as for out-door sports I agree with you, that hunting and shooting animals and birds for mere recreation is sinful and demoralising.

Now, Sir, it is asserted that the *physique* of the Jews is inferior to their Christian fellow-countrymen. On what grounds is this assertion based? Are they more deformed, more ungainly, or shorter men, or have they less muscular strength? Perhaps "M.R.C.S." will agree that they have as much at least of mental capacity as the Christians; and as according to his argument, that a healthy mind cannot exist but in a healthy body, so, *vice versa*, a man is bound to have a healthy body who has a healthy mind. But this argument is altogether wrong, as a man can undoubtedly have a healthy mind without a healthy body, and *vice versa*.

Mr. Editor, a serious question has been opened by "M.R.C.S.," but I think he has gone a little too far; however, I hope to see some more able person than myself sift this important subject.—I am Sir, Yours obediently,

A Medical Student.

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* This letter came too late last week for insertion.—Ed. J. C.

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New Borough Schools.—A preliminary meeting of the above institution took place on Sunday last,—Barnett Meyers, Esq., in the chair—at which a provisional committee was appointed which at once proceeded to business, and it is expected that ere long the schools will be opened. From all we learn we are led to believe that they will be carried on with efficiency worthy of public support, and be creditable to the Jews of South London.

The Projected Mission to China.—We learn that efforts are being made to revive the committee formed some three years ago, when it was intended to send the late Benjamin the Traveller to the decaying Jewish colony at Kai Fung Foo, Honan, China, and to entrust with the mission to it Mr. Joseph Halevi, of Adrianople, now staying in London, and engaged by the Alliance to visit the Falashahs. We however greatly regret to learn that the funds from the Touro legacy, intended for the like objects, are at present not available, as the Chief Rabbi was informed by the trustees that the amount having been invested in securities of the Southern part of the United States of America, it may be years before they will be of any value.

## THE SYNAGOGUE AT EDINBURGH.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I observed in your valuable paper of the 19th an account of the opening of a Polish Hebrew synagogue in Newcastle, and your expression of regret at the division in that congregation. No doubt you will feel even more sympathy for the state we are in here in the metropolis of Scotland. Alas! we have no synagogue. A small room 12 feet square and 8 feet high is our present place of worship. We have only two scrolls of the law; the only good Sepher that this congregation possessed belongs to me, and I took it to my residence when the synagogue was sold last year in order that it might not be mutilated.

Had it not been for the energetic spirit of Madame Salomon, we to this day should have been without a burial ground as well. The truth of the remarks of your Newcastle correspondent, that Jews out of London seem to be cursed with a mania for quarrelling, has unfortunately been severely felt in Edinburgh.

We are only a few, and exceedingly humble in circumstances; only two of the old families are still here, all the others have recently joined the congregation. A synagogue which was erected in 1817, large enough comfortably to accommodate the whole of this small community, was not deemed good enough for some of the new comers who are seldom amongst the worshippers. Although not ready to put their hands into their pockets in order to contribute towards the erection of a better place of worship, they yet persuaded a few honourable, pious Poles that they were going to erect a temple worthy of the modern Athens. I am thus reminded of the great Napoleon leading his army and promising them that they would be covered with glory, when the poor fellows found themselves covered with mud instead. It unfortunately so happens with small provincial congregations, and particularly so with Edinburgh. There is no stability; the few settled old families find themselves in the minority.—Yours faithfully,

44, Princes-street, Edinburgh, H. S.
22nd April, 1867.

## PAUCITY OF JEWS IN THE RANKS OF THE VOLUNTEERS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I was pleased to observe a letter in your last* number bearing me out so far in my statements of a few weeks since, as does that signed "M.R.C.S." &c.; and I am astonished that no one has ventured to combat my allegations, which I fear shows not alone that they are well founded, but that those on whose shoulders my charges were burthened are careless of these matters, affecting not only their own health and life but the actual well-being and existence of our race.

I am not inclined to go so far as "M.R.C.S." in his fourth paragraph, as I am acquainted with a few (and, I regret, a very few indeed) Jewish fishing, cricketing, and rowing-men.

There is no doubt that the superior morality of the Jews and their generally more regular life than that of other young men, go far to support their powers of endurance of continued mental labour, but I insist that for actual bodily fatigue they are *very far physically inferior* to the general run of Englishmen.

I am very glad to be able to state, that at the late Easter Review I observed a larger muster of Jewish Volunteers than on any former occasion. I saw thirteen in Dover, and I have no doubt that there were others present with whom I was not acquainted; but I can tell you, Sir, that if these men were all brought together, you would find that they would be physically equal to any thirteen young men in England, and I attribute this in a great measure to the training they have enjoyed in the Volunteer force. I attach a statement of the rank of each of the above mentioned Volunteers to show you that the Jews who give their time to it are able to push their way upwards in a much greater proportion to their numbers than other men:—4 Captains of Rifles; 2 Ensigns ditto; 1 Sergeant attached to artillery staff; 1 ditto instructor of musketry; 1 Private of Rifles (old member); 4 Private ditto Recruits. Thus out of thirteen men only five remain privates, and four of them are recruits. Thanking you for your courtesy in inserting my previous letter, and requesting a continuance of your kindness for this one. I am, Sir, yours respectfully, A Volunteer Sergeant and a Jew.

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* This letter came too late for insertion last week.—Ed. J. C.

**The Last Eclipse of the Sun.**—The Austrian Government sent a man-of-war to the southern coast of Dalmatia, instructing its captain to observe the eclipse, which took place in march last, and which was visible on the coast mentioned. It was noticed as a curiosity that the expedition was undertaken at the suggestion of a coreligionist, Dr. E. Weis, assistant at the Observatory of Vienna, and director of the commission for surveying the coast of Dalmatia, and was entrusted to another coreligionist, captain of a frigate—Herr Oesterreicher.

**Marriage Canopy.**—We have frequently had occasion to notice, in terms of approval, many articles of tasteful embroidery executed by Messrs. Abraham and Sons, of Lisle-street, for various religious purposes. But seldom has been seen anything more attractive, than a Canopy (חופה) which they have just completed for one of our distant colonies. It is composed of the richest crimson velvet, supported by massive gilt pillars, and encircled with a vallance of gold embroidery and rich bullion fringe. Suitable Hebrew inscriptions are worked in each corner; while in the centre, an elaborate golden frame work encloses the appropriate text from ראה חיים עם האשה אשר אהבת:—קהלת "Live happily with the wife whom thou lovest." The *tout-ensemble* is rich and artistic, and will no doubt be admired and appreciated in the distant land of its destination.

## THE NATIONAL SUNDAY LEAGUE AND JUDAISM.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—A gentleman well known to yourself and readers in connection with the Jewish philanthropic institutions, in forwarding a liberal contribution to the National Sunday League, has called attention to the following in our last annual report: "The press has during the year shown an increasing desire to sweep away those relics of barbarism, and the Evangelical party among Churchmen and Dissenters have shown many indications of their willingness to forsake the old ground so tenaciously held by them viz.: That the Jewish Sabbath law was binding upon Christians."

I have replied, expressing regret that the Council of the League, knowing as it does that the ancient Sabbath of the Jews was a festival of mirth, music, and dancing, and that the modern practice is free from that bigoted Pharisaism with which the term "Jewish Sabbath" is so often coupled—that the Council should have used the sentence in the report shows that the constant iteration of "Judaism," "Jewish Sabbaths," &c., by the late Rev. Baden Powell, by Dr. Norman Macleod, &c., has unjustly caused a very general public conception of Sabbatarianism being based on and identical with the Jews' Sabbath.

Your articles on this very question in your four numbers of Feb., 1866 (which have been sent me by this subscriber), display so much research, and so conclusively repudiate and dispel the illusion, that I think it would render good service to reprint the articles in pamphlet form—as you may remember was done with an article which you, Sir, allowed us to publish from the "Jewish Chronicle" of Dec. 21st, 1855; and not doubting your ready consent I would invite the co-operation of your readers with the Council of the League in giving it a wide publicity.

Your obedient servant,
R. M. Morrell, Hon. Sec.
4, Beaufort Buildings, Strand, April 30.

[We have no objection to the reproduction of these articles.—Ed. J. C.]

## SHYLOCK.

We lately noticed a pamphlet by Mr. Henry A. Franklin, of Frankfort, under the heading of "Observations on Shakespeare and on his Merchant of Venice," in which the writer makes a number of interesting remarks on this play, some of which have the additional merit of being novel to the English public. We copy a portion of them:—

Among the infinite variety of his dramatic compositions, there is perhaps none of the comedies, for as such it is ranked by the most discerning of critics, grander in its proportions than "The Merchant of Venice." The wondrous skill with which, in the excitingly interesting plot, he has closely intertwined two stories of so totally different a character, as those of the bond and the caskets, has repeatedly been descanted on by abler critics. It has never been asserted, however, by the poet's warmest panegyrist, that he drew upon his own invention even in the weaving of the plot, for it is certain, according to Worton, on the authority of Gosson in his 'School of Abuse,' printed in 1579, that a play of 'The Jew,' 'representing the greediness of worldly choosers and bloody minds of usurers', had long been on the stage before Shakespeare adopted and adapted it. Certain it is, that the great dramatist totally eclipsed his obscured predecessor. The origin of dramatic unity in the poet's mind would thus be sufficiently accounted for, without further research, and, indeed, the indefatigable Halliwell, in his Collation of Shakespeare (1865), adds substantially no new information as to the origin of the two chief stories. That of the caskets is traceable to the 'Gesta Romanorum,' of which there existed a translation in Shakespeare's time. That of the bond is to be found in the same collection, whilst the episode of the elopement is derived from a novel of Massucio di Salerno. In the ballad of the bond, so often quoted, Gernutus is the name of the Jew; it exists in various forms, and is supposed to have been imported from the East, probably from Persia.

The version given in 'Percy's Reliques,' from Leti's life of the ingenious, and, for his time, enlightened Pope, Sixtus V. who rose from tending swine to the papal dignity, wherein the religion of debtor and creditor is reversed, cannot be considered as having been known to our poet, as the most recent researches prove its introduction to English readers to have been considerably posterior to Shakespeare's drama. The assumption that he wittingly misstated the current legend is thereby rendered utterly untenable. The spirit however that prompted the shrewd pontiff, as the story goes, to condemn Jew and Christian alike to a heavy penalty for daring, under his enlightened rule, to draw up and to sign so iniquitous a bond, is sufficiently explained by Leti, his biographer, who thus reports of him. 'The Christians this pope bled at the throat, but as to the Jews he drew their blood from every limb.' As hungry men are said to dream of feasts, beggars of countless treasures, so the quondam swineherd's 'constant care was to increase his store,' and mindful of the biblical injunction to the chosen race, he bade them 'never to appear before him empty-handed.'

When he needed what they had gleaned, it was but squeezing them, as Hamlet hath it, and sponge-like they were dry again.

If then Sixtus V. be cited in connection with the Jews as the most tolerant of their rulers, we may form a shrewd notion of their abject misery elsewhere. Here it may not be out of place to introduce an episode bearing upon the subject, which we owe to Graetz's History of the Jews.

Whilst Shakespeare, to all appearances, was studying the sources whence to derive the wondrous drama under notice a strange scene was enacting before his very eyes, that may not have been without its influence upon his comprehensive spirit, accessible as it must have been to every new and great impression.

The Inquisition had long driven out of fanatical Spain the very name of Jew. By far the greater number of the persecuted race had sought an asylum in more hospitable realms, to experience the changing fortunes that ever marked their lot. Many, however, and among them some of the most enlightened, hoping for brighter days, had outwardly adopted the forms of Catholicism, whilst in their hearts and homes they still professed their ancient faith. But vain their hopes of toleration or of secrecy, and the relentless Inquisition consigned hundreds of these New Christians or Marronos (accursed ones) as they were called, to the flames.

Thus, for the most part driven from Spain, they sought refuge in Portugal; but here, too, the inexorable Inquisition sought to root them out, until the milder spirit that reigned in the Netherlands, originated by William, Prince of Orange, led them to that land of liberty. It was in 1593 that the Marranan stream of emigration set in from falsely smiling Portugal to the dull but safer shores of Holland, carrying with it wealth and commerce. Among the best and wisest of these wealthy pseudo-Christians, was a noble woman named Mayor Rodrigues, imbued with a spirit of a heroine, who, weary of involuntary hypocrisy, braving all dangers, determined to seek a home in Holland. A vessel freighted with Marranan emigrants leaving Portugal under the charge of one Jacob Firado, the loving mother entrusted her lovely daughter Maria Nunes, and her son, Manuel Lopez Pereyra, to the fragile craft, confiding, probably, in the beauty and discretion of her daughter to win the longed for hospitality. Nor did she hope in vain. The ship the 10 Marranos, men, women, and children sailed in, was captured and taken to England by a British vessel commanded by an English Duke, sent in chase of the Spanish-Portuguese flag. The captain, meanwhile, was so smitten with the charms of the fair Jewess, that he offered her his heart and hand, supposing her to belong to some family of Portuguese grandees She however rejected the offer, flattering as it was, because she wished to live as a Jewess. The beauty of the captive maiden meanwhile created such a sensation in London, that the sympathetic curiosity of the Virgin Queen was excited to see the scornful fair one, insensible to the love even of a Duke. Accordingly the beauteous Maria was invited to an audience, and had the honour of being driven in an open carriage beside the queen through the streets of London. Thanks doubtless to her influence, the unhappy emigrants were suffered to leave England's shores unmolested and after a stormy passage, amidst the greatest perils, and with leaking ships, they reached the port of Emden. There, followed by others, they openly embraced Judaism, and formed the nucleus of the flourishing community of Amsterdam. Among these Jewish pilgrim fathers was Joseph Ben Israel, whose son Manasssah interceded successfully for the return of his proscribed race to England, and a Spanish poet from Madeira, named Jacob Israel Belmonte, both narrowly escaped from the jaws of the Inquisition

May not the fair Jewess have moved the tender heart of the poet of humanity to pity for sorrows of her race? To say the least, the coincidence including even the name of Belmonte, is strange, and many a graver theory of Shakespearian criticism has been built upon a far less solid basis.

That our readers may understand Mr. Franklin's allusion to Pope Sixtus V., in whose reign, according to some authors, the incident is said to have occurred which furnished the theme for the "Merchant of Venice," we copy the following from the "Hebrew Leader:"—"The 'Allgemeine Zeitung des Judenthumes' refers in No. 6. again to an interesting fact relating to Shakespeare's Merchant of Venice, which was first discovered by Mr. A. Muhr, a man of much learning, in the Italian original of the biography of Sixtus V., by Gregorio Beti. It is the fact that the story which suggested to Shakespeare the subject for his great play was just the reverse of what he made of it. The truth is, that ten years before that drama was written, there was, in the reign of Pope Sixtus V., a wager laid between a Jew and a Christian, the stake of which was one thousand scudi on the part of the Christian, and on that of the Jew that the Christian should have the right of cutting a pound of flesh from the body of the Jew; that the Christian had won the wager and stubbornly insisted upon the fulfilment of his bond; whereupon the Pope decided that the Christian should indeed have the right of cutting a pound of flesh from the body of the Jew, but that he should be punished with death for the least particle he would cut more or less than a pound The Christian then withdrew his demand, but both betting parties were, for their blasphemous bet, condemned to the galleys by the Pope, which punishment they could only escape by paying two thousand scudi to some hospital. This event was the more apt to cause a sensation in England because the wager referred to the British naval hero, Sir Francis Drake."

**The Jewish Mode of Killing Animals.**—We referred on a former occasion to an agitation in Switzerland the object of which is to forbid Jews to slay beasts whose flesh is required for consumption in the manner prescribed by their religion, under the pretence that this method is against the law of the country, which interdicts cruelty to animals. We also stated that in consequence of this agitation Rabbi Kayserling, of Lengnau, applied to the most eminent veterinary surgeons in Europe for their opinion on the matter. One of the most celebrated veterinary surgeons in Germany is Professor Garlach of Hanover, who expressed the following opinion in writing: "The manner of killing beast in accordance with Jewish rites, such as I have seen it practised and has been described to me, is by no means cruelty to animals, but, on the contrary, belongs to the most humane methods for bleeding them, and deserves to be generally adopted." The authorities of the Canton of St. Gallen, which had forbidden this method, has, we learn, rescinded the prohibition; and it is expected that as soon as the opinions of these surgeons will become known the agitation will cease.

**The Late Salomon Munk.**—At Amsterdam and Vienna funeral services were delivered in the synagogues in memory of the late Salomon Munk. The Central Committee of the Universal Israelitish Alliance has addressed a letter of condolence to the widow, and has resolved that its presidency, to which the deceased had been elected shortly before his death, should remain vacant for the whole year.—*Univers Israelite.*

**Holloway's Pills.**—Bilious complaints and irregularities of the system produced by depraved or over-abundant bile can always be corrected by a few doses of these inestimable Pills, which are everywhere admired for their rare combination of mildness and power, for though they conquer with ease and rapidity the most obstinate disease, they never weaken the stomach or necessitate any interruption of ordinary duties or amusements. On the contrary, they increase the appetite, strengthen the organs of digestion, give increased energy and life to all the animal functions, and fit both hand and brain for fresh exertions. The sick and enfeebled can easily discover what a happy revolution these Pills have the power to effect in the human system.

## FUTURE REDEMPTION OF ISRAEL

Our God, the Most High, has made us to know by His prophets that He will deliver us—we, the community of Israelites—from the state in which we are, collect us from our dispersion in the four quarters, relead us into His holy city, establish us there, and we shall then be his chosen people, his own people, as he has said (Zech. chap. viii. ver. 7. 8): "Thus saith the Lord of Hosts: Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem." His prophets have enlarged upon this matter, and they have written thereupon several works. This knowledge has not alone reached us through the later prophets, but also through the messenger Moses, our master, from whom we knew firstly this promise; for he says in the Torah (Deut. chap. xxx. ver 3—10), "And the Eternal thy God will turn thy captivity," &c. &c. The prophets have given us from that, signs and proofs that we have received. I have brought myself to examine this thing, and to consider the subject in a speculative manner; and I have found nothing which required to be minutely explained, for all is well established. The necessity of the redemption is shown on several sides: 1st. By the truth of the signs of Moses, who first gave the promise, and by the signs given to Isaiah and to other prophets who have announced the redemption; for we cannot doubt Him who sent them, as we find in Isaiah, chap. xliv, ver. 26, "That confirmeth the word of His servant, and performeth the counsel of his messengers." 2nd. Because God is just, and does not act unjustly; he has afflicted this nation by grave and long calamities, without doubt as much to punish us as to test us. But, under the two views, they can only last a certain time, and cannot be without an end; and, when this end shall have arrived, God will cease to punish, but will reward, as Isaiah says, chap. xl. ver. 2: "Her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." 3rd Because God is veridical in his promises, his word is stable, and his order always exists, as Isaiah says (chap. xl. ver. 8), "The grass withereth, the flower fadeth; but the word of our God shall stand for ever." 4th. Because we may compare these promises to the first, when we were in Egypt; for then he promised us two things, to wit, that he would render us justice against our oppressor, and that he would give us large possessions; it is there of which he has said (Genesis, chap. xv. ver. 14), "And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.' Our eyes have seen what he hath done for us: the division of the sea, the manna and the quails, Mount Sinai, the retrograde movement of the sun, and other similar things. Furthermore, he has made us great promises of our well being, happiness, grandeur, power, and glory, which he has fixed at double that which we enjoyed in a state of humiliation and misery, as it is said in Isaiah, chap. lxi. ver. 7: "For your shame ye shall have double, and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them." Also he has assimilated what has happened to us to a slight twinkling of the eye, and the reward to a great mercy, as Isaiah says (chap. liv. ver. 7), "For a small moment have I forsaken thee; but with great mercies will I gather thee."

For this trial and admonition which we have already undergone he will do for us four times more than He has promised us, and which we cannot enumerate rapidly and in summary, as He has said: "And he will make thee happier and more numerous than thy fathers." It is for this reason also that he repeats to us, in several places of the Torah, the mention of the departure from Egypt, so as to recall to us that which we have been a witness of. And if there remain some things that he may have guaranteed in the redemption from Egypt, and that he does not mention clearly in the forthcoming redemption, that will come in under the words (Micah, chap. vii. ver. 15), "According to the days of thy coming out of the land of Egypt will I show unto him wonders." It is why you see us wait with confidence, without doubting God, without suffering inquietude, without having an oppressed heart; on the contrary, our patience increases more and more, according to these words (Psalm xxxi. ver. 25), "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." He who sees us in this state is astonished at us, or takes us for fools; because he does not experience our wishes, and is not animated by a faith such as ours. He resembles a man who has never seen wheat sown, and who, seeing the sower throw it in crevices of the ground, in order that it may bud, takes him for a fool; but it will be demonstrated to him that he alone is the fool, when, upon the threshing-floor, twenty or thirty measures come from every single measure. Sacred writ brings this image to our view in saying (Psalm cxxvi. ver. 5), "They that sow in tears shall reap in joy." He may also be similarly compared to one who has never seen a child brought up, and who laughs at the person occupied with the education of the child, and who is attending to all its wants, in saying, "What can that person hope for?" but when the child shall have grown, and he shall have studied sciences and philosophy, become a king, and shall have conducted armies, then this man will know that his raillery recoils on himself. It is thus that Sacred Writ says, whilst comparing the state of our hopes to a manly child (Isaiah, chap. lxvi. ver. 7), "Before she travailed she brought forth; before her pain came she was delivered of a man-child." Therefore I say, He for whom the measure of heaven is that of a span, what difficulty can he have of revealing himself to us from this heaven? He for whom the expanse of the ocean is as the size of the palm, how can it be difficult for him to collect again from there our dispersed tribes? He for whom the quantity of the dust of the earth is as a measured thing, why can he not collect us from the extremities of this earth? He for whom the mountains are as a weighed thing, will it not be easy for him to rebuild his holy mountain? This is why he says, at the beginning of these consolations (Isaiah, chap. xl ver. 12), "He who has measured the waters with his palm." And he before whom all the nations are as a drop of water or as a turn of a balance, can he not humiliate them before us? for thus says the Holy Writ: "Behold, the nations are as a drop of bucket," &c. He who shakes them from the earth as we shake a table-cloth in joining its corners; as it is said (Job, chap. xxxviii. ver. 13), "That it might take hold of the ends of the earth, that the wicked might be shaken out of it." If I had said only, "He who has created all things in existence," it would have been sufficient; but I have exposed all these details because God has exposed them himself.

We should not even for a moment imagine that God does not know the state we are in, that he is not equitable nor merciful; as he has reproached us for it in saying (Isaiah, chap. xl. ver. 27), "Why sayest thou, O Jacob, and speakest, O Israel! My way is hid from the Lord, and my judgment is passed over from my God?" Nor that he is not sufficiently powerful to succour us and to hear favourably our prayer; as he has said (Isaiah, chap. lix. ver. 1), "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Nor that he has repulsed and rejected us, as he has said (Deuteronomy, chap. iv. ver. 31), "For the Lord thy God is a merciful God; he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."

[Note.—The above is the commencement of the eighth chapter of a work of Rabbi Saadia Gaon, entitled ספר האמונות והדעות. "The Book of Beliefs and Tenets." It was translated by Rabbi Judah Aben Tybbon from the Arabic into Hebrew, and three editions have been published, viz: the first at Constantinople, in 1562; the second at Amsterdam, in 1653 (which I have in my library); and the third at Berlin, in 1789. The late M. Munk, of Paris, translated the above extract into French, so that with the two translations before me I have done it faithfully into English. It will give an idea of the beautiful imagery of the whole work.

With what profound and touching conviction does this Rabbin of the tenth century express himself! His words convey complete resignation to present suffering and entire consolation in the certainty of the happy future.—H. Guedalla]

## HEBREW FAMILY LIFE IN THE PAST.

The life of the late Dr. Salomon, of Hamburg, was recently published in Germany. The doctor, a native of Dessau, Germany, was trained in the strictest orthodoxy, which then (the latter part of the last century) was still adhered to by the German Jews. The education of young Salomon was that of every gifted Jewish boy of the time. And as the sketch given thereof by his biographer conveys a correct notion of the Jewish training of the age, we reproduce the account from the "Hebrew Observer." The biographer writes:—

Religion formed in those days the starting point of life, and remained the golden centre towards which everything in life and in science gravitated. And indeed, religious education was not a dry catechetic method which burdens the memory of the child with a mass of unintelligible abstract doctrines and religious tenets; it was a practical method emanating from life and winding itself round the practice of life. As soon as our Salomon could articulate he was obliged to recite every morning his religious creed in Hebrew words: "Moses commanded us the law, as an inheritance to the congregation of Jacob. Hear, O Israel, the Lord our God is one." As soon as his little hands could move, he had to pour water over them before every meal, and in doing so he praised God that he had commanded us to wash our hands. And for after dinner he had to learn to recite gradually longer and longer portions of the long formulas of grace after meals The formulas of blessings as prescribed by the Talmud grew day after day more numerous; which, in other words, means the sphere of the duty of prayer for the child was continually enlarged. On the occasion of the child's partaking of any fruit of a tree, God had to be praised, that he had created the fruit of the tree, and, on his partaking of some vegetable, of grapes, etc., that he (God) allowed the vegetables to sprout forth from the earth; the grapes from the vine; and on eating anything else, that "Everything had come into existence by his word." The rolling of the thunder was greeted by praise to the Lord, that his power and might filled the universe; the flash of lightning, that he performs the works of the creation; at the sight of a prince he had to recite the blessing that he (God, praised be he) has apportioned part of his majesty to flesh and blood. And thus was every lucky and unlucky event, every beautiful scenery, every journey, every change of life ushered in, and accompanied by a benediction. Salomon tells himself of these benedictions. "The idea that there existed besides parents, brothers, and sisters, some being which not only provided for the child but also for those who provided for it, took early deep root in the heart of the child, and has every way been of more advantage than injury. The child saw itself under the supervision and guardianship of a higher being, from whom none of its words, motions, and actions remained hidden. And deep indeed sinks this thought—though not quite clearly apprehended by the child—into its mind, and does not remain without salutary influence even upon its games. With the development of this 'religious disposition' also the faculty of thinking is developed, and experienced pedagogues think they have found both these dispositions united in the child."

Both by his master (his teacher of the Talmud) and his parents Salomon was brought up in strict piety. And even if he was astounded at the teacher's learning, and thought of it as unattainable, in religious practice, he thought himself able to cope with his masters, even with the most rigorous of them. He imposed upon himself all observances which any ascetic rabbi had recommended as salutary and soulsaving. Evening and morning he visited the synagogue; on sabbath days he assiduously listened to the lectures of his master; he observed all the domestic religious ceremonies with exactness, and bore all acts of self-negation with joyfulness, and observed not only the great fasts of the Day of Atonement, of Thishah Beab and of Guedalyah, but also those of the ten penitential days (the days between New Year and Yom Kippur.) The midnight hour during the "three weeks" (namely from the seventeenth day of Thamuz to the tenth of Ab, were devoted to religious exercises, amidst tears and elegies. Salomon maintains that not only was this ascetic mode of life not attended by any disadvantages for either body or soul; but, on the contrary, it operated most beneficially upon the inner life. "Far removed," says he, "from being proud of my Pharasaic piety, I was unassuming and humble, and never satisfied with what I had done; I did not think I stood higher or did more than the rest of the boys of my age. I took part in their games and their frolics, provided my studies did not suffer by it, for those ranked with me above every thing else."

Such was education and religious life among Jews in Germany, about eighty years ago. Germany was even then no longer the centre of Jewish religious life, which has produced such a peculiarly gifted race. It were well that, if we no longer live that life, we at least look on it with respect. It has proved a better teacher than ever our trading and gambling age can prove; the piety of the mothers of those days can find no surrogate or substitute in the levity, the dissipation and the frivolity of the modern lady. "Therefore, do not despise the mother (former training) when she waxeth old," says the Book. However frivolous our age may deem the ceremonial life of Israel, where it exists still, the blissful effect on the character of the nation is admitted, and instead of looking superciliously upon the form, let us try to restore the spirit of that godliness.

## THE LATE BENJAMIN COHEN.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Will you, with your usual great courtesy, kindly permit me to call your attention to a slight inaccuracy in the notice relating to the late Mr. Benjamin Cohen, which appeared in your last impression? Mr. Cohen was not educated at Trinity College, Cambridge, as therein stated. In his youth a collegiate career at an English university was not open to our brethren in faith. He received his education at Cambridge, it is true; but it was at the school of the late Rev. Solomon Lyon (ז"ל), who was recognised stipendiary Hebrew teacher at Cambridge University, and who in that capacity instructed noblemen and gentlemen who were at that period members of the university.

The Rev. S. Lyon was a student of the University of Prague; and he was, indeed, a scholar of some literary note, as author of a theological Hebrew grammar, a sheet grammar, &c.

The circumstance to which I have ventured to call your kind consideration is, perhaps, of no great moment except as a matter of justice to the memory of the late Rev. S. Lyon; for, as from the late Mr. Cohen's admirable and honourable career it may be said that he was a pupil of whom any teacher might have been proud, so also it may be said that the Rev. S. Lyon was a preceptor of whom any pupil might have been proud. He was never sufficiently appreciated by his English coreligionists, for he was only rich in mind—not in pocket!

Yours respectfully,
A Grandson of the late Rev. Solomon Lyon.

## THE MUSICAL SOCIETY OF LONDON.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—In your last number occurs the following:—"The Musical Society of London, we learn, after a successful career extending over eight years will be dissolved," &c. As so many of your readers are members and subscribers to the society, will you allow me to give a statement of the facts?

[As this statement is a printed slip which has appeared in several papers, and is moreover somewhat lengthy, it will be sufficient to state the gist, which is, that at a meeting held on the 10th instant, it was resolved by the council to suspend all further proceedings for the current season and return to the subscribers a proportionate amount of their subscriptions. The conclusion of the slip runs thus:]

If, therefore, at the ordinary general meeting the members, acting upon the advice of the council, should be in a position to make arrangements for future public performances, they will pass resolutions to that effect. A conjunction of adverse circumstances caused a suspension of operations, but the absence of concerts does not necessarily dissolve the society, and it will continue to exist so long as the many eminent professional and amateur musicians who have been elected fellows and associates meet and discuss the object for which the society was founded in 1858, viz.—"The advancement of music in England."—I am, your obedient servant, C. G. Verrinder, Secretary.

**Breslau.—The New Synagogue.**—The Jewish community of Breslau is engaged in building a new synagogue. It has therefore bought, opposite the Royal Palace, an hotel with the adjoining grounds for the sum of 103 000 thalers, and has further contracted a loan of 228,000 thalers at 5 per cent, repayable within 18 years. The foundation was laid in April last, and the building proceeded with, despite war and cholera.

## BOARD OF GUARDIANS
### FOR THE RELIEF OF THE JEWISH POOR.
OFFICE—13, DEVONSHIRE-SQUARE, BISHOPSGATE, N.E.
EIGHTH YEAR. 5627—1867.
93RD MONTHLY REPORT.

SUMMARY of Applications and of Relief administered from March 1 to 31, comprising 8 regular sittings; Messrs. Joshua Alexander and F. D. Mocatta, members of the Relief Committee on the rota, from 1st to 15th; Messrs. Chas. Samuel, M. S. Keyser, and Hyam Levy, from 15th to 31st.

| | Native or resid. here more than 7 years | Foreigners here less than 7 years. | Males. | Females. |
|---|---|---|---|---|
| Applications to the Relief Committee........ | 303 | 274 | 449 | 128 |
| Cases refused or remanded .. .. .. | 8 | 4 | 8 | 4 |
| Applications to Clerk .. .. .. .. | 135 | 179 | 240 | 74 |
| Week of mourning .. .. .. .. | 8 | 18 | 20 | 6 |
| Women at childbirth .. .. .. .. | .. | 4 | .. | 4 |
| Relieved by special orders of hon. officers .. | .. | .. | .. | .. |
| Orders of relief committee .. .. .. | 156 | 66 | 145 | 77 |
| Permanent allowances granted by the Board.. | 10 | .. | 48 | 55 |
| Orders by medical officers .. ... .. | 154 | 98 | 212 | 40 |
| Totals .. .. .. .. .. | 867 | 643 | 1122 | 388 |
| Total No. of applications.. .. .. .. | | 1510 | | |
| Corresponding month last year .. ... .. | | 1137 | | |
| Number of new applicants .. .. .. | | 30 | | |

### MODE OF DISBURSEMENT.

| | £ | s. | d. |
|---|---|---|---|
| By Committees at their sittings .. . | £103 | 10 | 0 |
| " Committee orders .. . .. .. | 108 | 15 | 8 |
| " Clerk for various accounts, as directed .. | 49 | 6 | 3 |
| " Permanent relief cases and orders of the Board .. .. .. .. .. | 23 | 17 | 0 |
| " Medical orders .. .. .. .. | 31 | 8 | 7 |
| " Trusses, surgical appliances and midwifery tickets .. ... .. .. .. | 1 | 12 | 6 |
| | £318 | 10 | 0 |
| Last year .. .. .. - | £225 | 16 | 6 |

### ANALYSIS OF RELIEF

*Necessaries and Provisions.*

| | £ | s. | d. |
|---|---|---|---|
| 2250 Bread tickets at 6d | £56 | 5 | 0 |
| 161 Meat ditto at 1s... | 8 | 1 | 0 |
| 1744 Grocery ditto at 1s. | 87 | 4 | 0 |
| Brandy, wine, & linseed | 9 | 15 | 1 |
| 450 coal tickets at 1s... | 22 | 10 | 0 |
| Tickets various charities | 5 | 8 | 3 |
| | 189 | 3 | 4 |
| Last year .. | £121 | 17 | 5 |
| *Goods supplied.* | | | |
| Blankets, rugs & bedsteads | 2 | 4 | 9 |
| Clothing .. .. | 2 | 19 | 9 |
| | £5 | 4 | 6 |
| Last year .. | £1 | 2 | 0 |

*Relief in Money.*

| | £ | s. | d. |
|---|---|---|---|
| 13 Loans granted .. | £21 | 10 | 0 |
| Money Relief given. | 39 | 7 | 2 |
| 4 women at Child-birth, Money Gift in addition to Provisions | 2 | 0 | 0 |
| Assistance given towards sending 35 applicants abroad .. | 40 | 7 | 4 |
| Paid to 26 cases in week of mourning .. | 6 | 10 | 0 |
| Total in money .. | £109 | 14 | 6 |
| Last year .. | £97 | 9 | 4 |

### GENERAL STATEMENT OF RELIEF DISTRIBUTED.

| | £ | s. | d. |
|---|---|---|---|
| Loan account, in money .. .. .. .. .. | £21 | 10 | 0 |
| Given absolutely—Provisions, &c.. .. .. .. | 179 | 8 | 3 |
| Money .. .. .. .. .. | 106 | 1 | 1 |
| Goods.. .. .. .. .. | 2 | 2 | 6 |
| Trusses, surgical appliances, midwifery .. .. .. | 1 | 12 | 6 |
| Tephillin and prayer books .. .. .. .. | | 11 | 6 |
| Goods redeemed from pawn .. .. .. .. | | 6 | 6 |
| Milk .. .. .. .. .. .. .. .. | 6 | 17 | 8 |
| | £318 | 10 | 0 |

### SIXTIETH REPORT OF THE MEDICAL OFFICERS.

| | CURRENT YEAR. | LAST YEAR. |
|---|---|---|
| Number of Patients attended at houses .. | 750 | 336 |
| Viz. Discharged, cured | 218 | 113 |
| Sent to hospitals .. | 11 | 7 |
| Died | 11 | 5 |
| Still under treatment | 37 | 22 |
| Number of visits at patients' houses | 750 | 336 |
| Attendances at Surgery | 1128 | 660 |
| Total number | 1878 | 996 |

Remarks—Causes of death—Pneumonia, 1; phthisis, 3; Marasmus, 1; infantile fever, 1; typhus, 1; nephria, 1;—total, 8. Small pox still prevalent, though on the decline. Much sickness (and mortality) among children.

CANSTATT and DYTE, Medical Officers.

1st April, 5627.

### APOTHECARY'S REPORT.

March, 1867.—No. of prescriptions dispensed, 1927.

Donations and Subscriptions received since last announcement.

Eighth Year, commencing 1st July, 5626—1866.

Amount already advertised .. .. .. £1842 9 0

| | £ | s. | d. |
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